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Book 1 of 3
33 Names

أسماء الله الحسنى

AL ASMAA UL HUSNAA

How to Live By the Names of Allah

UNDERSTAND
QURAN
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أَسْمَاءُ اللَّهِ الْحُسْنَىٰ

AL ASMAA UL HUSNAA

HOW TO LIVE BY THE NAMES OF ALLAH

Practical knowledge and tips on how to live by
the names and attributes of Allah

Book 1 - 33 names

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Index

Allah 8

Ar-Rahmaan 13

Ar-Raheem 17

Al-Malik 22

Al-Quddoos 27

As-Salaam 32

Al-Mu'min 37

Al-Muhaymin 42

Al-'Azeez 46

Al-Jabbaar 51

Al-Mutakabbir 55

Al-Khaaliq 60

Al-Baari' 65

Al-Musawwir 69

Al-Ghaffaar 73

Al-Qahhaar 78

Al-Wahhaab 83

Ar-Razzaaq 88

Al-Fattaah 93

Al-'Aleem 97

As-Samee' 102

Al-Baseer 107

Al-Hakam 112

Al-Lateef 117

Al-Haleem 121

Al-'Adheem 126

Al-Ghafoor 131

Ash-Shakoor 136

Al-'Aliy 141

Al-Kabeer 145

Al-Hafeedh 150

Al-Muqeet 155

Al-Haseeb 159

Quizzes 164

Answers 173

INTRODUCTION:

Do You Live By the Names of Allah?

We feel every Muslim should know 99 of Allah's names. How can we develop a relationship with Allah if we don't know Him well, and how can we know Him well, love Him, and feel awe for His greatness unless we know His attributes?

The Messenger of Allah said: *Allah has ninety-nine names; whoever memorizes [contemplates, understands and acts according to] them will enter Paradise.* [Muslim] That's why we're introducing a special learning experience that includes not only memorising 99 names of Allah but also learning how to live by them!

The content

The most important knowledge is that of the oneness of Allah, His names, and His attributes (*tawheed*), and the best book on this knowledge is the Quran.

We will introduce the beautiful names of Allah, *Al Asmaa ul Husnaa*, one by one. This first part of the series covers 33 of the beautiful names of Allah mentioned in the Quran.

You'll find an introduction to each of the names of Allah, discussing the meaning, linguistic facts, examples from the *seerah*, and Quranic knowledge related to the name, as well as a set of practical tips on how to live by this name.

Each chapter opens with a visual in which you'll find the name in Arabic, transliteration, and English. At the end of the book are quizzes to help you review your knowledge of the beautiful names of Allah.

4 Study Goals

Our goals for studying the names of Allah are:

1. to get closer to Him through knowledge of His names and attributes
2. To better love Him, fear Him, obey His orders, and submit to His decree

3. to link every second of our lives to the most beautiful names of Allah by understanding these names with our hearts and by pursuing excellence in all our deeds

4. to actively use these names for prayers as Allah mentions: *And to Allah belong the best names, so invoke Him by them*. [Quran, 7:180] The more names you know, the easier it will be connect oneself to Allah by remembering the relevant names and to get solace and relief in times of stress and worries. If we know Allah, we'll know the very purpose of our own lives.

Truly in the heart there is a void that can not be removed except with the company of Allah. And in it there is a sadness that can not be removed except with the happiness of knowing Allah and being true to Him. And in it there is an emptiness that can not be filled except with love for Him and by turning to Him and always remembering Him. And if a person were given all of the world and what is in it, it would not fill this emptiness. [Ibn Qayyim al Jawziyyah]

O Allah, accept this work, done for Your sake only, from all those involved in researching, writing, editing, and proof-reading. May it be a source of reward and forgiveness, and may it be of benefit to all those who read it, ameen.

The Understand Quran Academy Team

Rajab 1435 / May 2014

Glossary

In this book calligraphy icons are used. It is highly recommended for Muslims to fully pronounce the following expressions and not abbreviate them; this is to receive the rewards of showing respect.

عَزَّ وَجَلَّ (ﷻ) ‘azza wa jall (transliteration)

Meaning: *Mighty and The Majestic*

Explanation: A commonly used expression after the name of Allah is mentioned, indicating His attributes of might, power, greatness, and reverence.

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (ﷺ) Sallal-laahu ‘alayhi wa sallam (transliteration)

Meaning: *peace and blessings of Allah be upon him*

Explanation: This expression follows specifically after mentioning the name of the Prophet Muhammad.

Quranic reference: *Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.* [Quran, 33:56]

Hadith reference: The Messenger of Allah said: *Whoever sends one salah upon me, Allah will send ten upon him.* [Muslim]

رَضِيَ اللهُ عَنْهُ (رضي الله عنه) *radiyallaahu ‘anhu* (for males), (transliteration)

رَضِيَ اللهُ عَنْهَا (رضي الله عنها) *radiyallaahu ‘anha* (for females) (transliteration)

Meaning: *may Allah be pleased with him / her.*

Explanation: This expression is most commonly used when the name of a companion of the Prophet Muhammad is mentioned.

عَلَيْهِ السَّلَامُ (عليه السلام) ‘alayhis-salaam (transliteration)

Meaning: *peace be upon him*

Explanation: A commonly used expression after the name of the prophets and some of the angels.

ALLAH

The Only One God

﴿ He is Allah, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful. ﴾

﴿ هُوَ اللّٰهُ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الْغَيْبِ
وَالشَّهَادَةِ ۚ هُوَ الرَّحْمٰنُ الرَّحِيْمُ ﴾

[Quran, 59:22]

Allah

Allah mentions Himself by His name *Allah* on 2699 occasions in the Quran. *Allah* is the Being Who comprises all the attributes of perfection. He is the one who possesses the best and the noblest qualities imaginable in the highest degree!

The One who is worshipped, The One who possesses the attributes of divinity

Allah has the root *Hamza-Laam-Haa*. It refers to the One to whom the whole creation is enslaved, the One who is worshipped and adored, and the One to whom all attributes of divinity belong.

This root appears 2851 times in the Quran in three derived forms. Examples of these forms are *ilaaha* (God), *Allaahu* (is) Allah) and *Allahumma* (O Allah).

Linguistically, the word *Allah* belongs to the true God— it is not derived from anything, and the *Al* is inseparable from it; the word *al-ilah* (the god) is a different word. The word *Allah* is unique, the name which refers to the Being Himself as His personal name and it encompasses all of the divine names and attributes of perfection.

Allah Himself says: *He is Allah the Creator the Evolver the Bestower of Forms. To Him belong the Most Beautiful names: Whatever is in the heavens and on earth declare His Praises and Glory: and He is the exalted in Might the Wise.* [Quran, 59:24] . . . *Allah! there is no god but He. To Him belong the Most Beautiful names.* [Quran, 20:8]

Worship: a combination of love and obedience

The verb *'abada*– from the root *'ayn-baa-daal*– means to worship. But what is worship? Worship is a combination of love and obedience; love without obedience isn't worship and neither is obedience without love.

Who deserves mankind's utmost love and obedience? It is *Allah* (ﷻ) , the One who created, in perfection, mankind, the seven heavens and the earth, and all they contain. Therefore no one but *Allah* (ﷻ) has the right to be worshipped.

And the only way to love and obey Him is to know Him through what He has revealed about Himself in His book, the Quran, and the sunnah of His Messenger, Muhammad (ﷺ).

Most Beautiful Names and Attributes

The names of Allah (عزوجل) are all husnaa (Most Beautiful), as He says: *And to Allah belong the best names, so invoke Him by them*. [Quran, 7:180]. Al-Husnaa refers to the utmost beauty and each and every name or attribute includes the quality of perfection.

The name Allah is the only name of Allah (عزوجل) and the rest all refer to His divine attributes *(sifaat)*. The first and the last word of the *adhaan* (call to prayer) is *Allah*, the first word of salah (prayer) is *Allah* and in a typical prayer the word that comes most is *Allah*. As well, the beginning of our life starts with *Allah* (*the adhaan*) and our life should end by us saying: *laa ilaaha illAllah*— there is no god but Allah.

How can you live by this name?

1. Believe in Allah.

Islam means you submit to your Creator and is based on five concepts. Performing five daily prayers, fasting in *Ramadhan*, pilgrimage to Makkah (*Hajj*) and paying *zakat* (charity for the poor) over your wealth are pillars of Islam. The first pillar is the testimony of faith (*shahaada*) which means believing in the existence and oneness of *Allah* (عزوجل) and that Muhammad (ﷺ) is the last Messenger. This faith— *emaan*—includes faith in Allah's angels, His revealed books, His messengers, and the afterlife and belief in pre-destination. Daily renew your faith by saying *laa ilaaha illAllah* and know that *Allah* (عزوجل) instructed you to worship Him only, and He did so after He reassured you that He is the only One in control of all your affairs and the One closest to you: *And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein.* [Quran, 50:16]

2. Say and feel *laa ilaaha illAllah.*

Allah says: S*o know, that there is no deity except Allah and ask*

forgiveness for your sin.[Quran, 47:19] Do you truly feel it when you say *laa ilaaha illAllah*? This statement brought you into the safe threshold of Islam and your Creator chose you to be of those who are willing to utter it, unlike many others on this earth. The Prophet (ﷺ) said: *The best dhikr (remembering Allah) is laa ilaaha illAllah and the best supplication is al-hamdulillah.* [At-Tirmidhee, An-Nasaa'i, Ibn Maajah] Each time you say there is no god but *Allah – laa ilaaha illAllah*— in prayer, or as remembrance outside prayer, think about the real meaning of these words; increase in using this invocation and say it from your core!

3. Say *Bismillah.*

The Prophet (ﷺ) said: *Any significant act that does not begin 'in the name of Allah' is severed (of blessings).* [An-Nasaa'i] When you say the *basmalah*– the saying of *bismillah*– in the name of *Allah*— or *bismillaahir rahmaanir raheem* - it makes you conscious of Allah (ﷻ) because you are invoking Him. When you say *bismillah* before beginning something, it means you are seeking Allah's blessings and help in what you are going to do next.

Make it a habit and teach it to your children; if they say the *basmalah* throughout their lives and teach it to their offspring until the Day of Judgement, it will be an ongoing reward for you. This practice also helps you to refrain from sinful deeds, as how can you start something wrong in the name of Allah? So say the *basmalah* when you eat, drink, undress, travel, etc., and make it your most productive habit.

4. Turn to Him.

Allah (ﷻ) describes the beautiful and direct relationship between Himself and the believer in a hadith qudsi: *O son of Adam, so long as you call upon Me, and hope in Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds in the sky and were you then to ask forgiveness of Me, I shall forgive you. O son of Adam, were you to come to Me with an earthful of sins and were you then to face Me, without having associated anything with Me, I shall grant you an earthful of pardon.* [At-Tirmidhee] Turn to Him in times of ease and hardship and you will find happiness and tranquillity that cannot be found in anything other than Him.

O Allah, we know that you are the One and Only God and you have no partners. Guide us to firm belief in you and aid us in acting upon this belief by doing deeds that will lead to your Pleasure. Make us of those who remember You often and make us turn to You at all times. Bless us with faith in You until our last moment and make us of those who will gaze at your beautiful Countenance in Paradise, ameen!

And Allah knows best.

AR-RAHMAAN

The Most or Entirely Merciful

﴿ He is Allah, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful. ﴾

﴿ هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ ۖ عَالِمُ الْغَيْبِ
وَالشَّهَادَةِ ۖ هُوَ الرَّحْمَٰنُ الرَّحِيمُ ﴾

[Quran, 59:22]

Ar-Rahmaan

Allah calls Himself *Ar-Rahmaan*— The Most Gracious, the intensely Merciful— on 55 occassions in the Quran and 133 times in the *basmalah*. *Ar-Rahmaan* is the One whose intense and perfect Mercy embraces the whole creation!

The Most Gracious, Most Lovingly Beneficent

Rahmaan comes from the root *Raa-Haa-Meem*, which points to four main meanings. The first meaning is to have gentleness and to love, and the second is to have mercy. The third meaning is to show favour, and the fourth meaning is to have all that is required for beneficence.

This root appears 339 times in the Quran in nine derived forms. Examples of these forms are *rahima* ("bestows mercy"), *al-arhaam* (the wombs") and *rahmatan* ("mercy").

Linguistically, *rahmaan* shows intensity (thus the ending is *–aan*). For example ghadbaan means extremely angry. *Ar-Rahmaan* points out to the intensity, abundance, and vastness of the mercy (*rahmah*) of *Allah* (عزوجل), and the attribute of grace is inseperable from the Almighty.

Allah first mentioned His name - Allah - that is exclusively His and described this name by Ar-Rahmaan, which no one else is allowed to use, just as Allah said, Say (O Muhammad) invoke Allah or invoke Ar-Rahmaan, by whatever name you invoke Him (it is the same), for to Him belong the Best names. [Quran, 17:110] [Tafseer ibn Katheer]

Ar-Rahmaan Himself says: *[This is] a revelation from the Entirely Merciful, the Especially Merciful . . .* [Quran, 41:2] *That Day, no intercession will benefit except [that of] one to whom the Most Merciful has given permission and has accepted his word.* [Quran, 20:109]

The mercy of Allah

Explaining the mercy of Allah, *Ar-Rahmaan*, the Prophet (ﷺ) said:

Allah has divided mercy into 100 parts, and He retained with Him

99 parts, and sent down to earth one part. Through this one part creatures deal with one another with compassion, so much so that an animal lifts its hoof over its young lest it should hurt it. [Al-Bukharee]

Be amazed at the fact that the other 99 parts are yet to come and they are with Allah Himself. You will not enter Jannah because of your deeds, but by the *rahmah* of Allah only.

The Prophet (ﷺ) also said, *When Allah created the creatures, He wrote in the Book, which is with Him over His Throne: Verily, My Mercy prevailed over My Wrath.* [Al-Bukharee]

How can you live by this name?

1. Never despair.

No matter how many sins you commit, He can have mercy on you if you just turn to *Ar-Rahmaan*. Every mistake or sin is an opportunity and a sign that it's time to get closer to Him! Whenever you commit a sin, call Him by this name to have mercy on you and remind yourself of one of the most optimistic *ayaat* in the Quran: *Say, O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.* [Quran 39:53].

2. Be merciful to others.

Be merciful to not only the needy but also to your family if you want the mercy of *Ar-Rahmaan*! The Prophet (ﷺ) said: *Allah will not be merciful to those who are not merciful to the people.* [Al-Bukharee] The Prophet (ﷺ) gave a simple formula on how to deal with others: *Whoever wishes to be delivered from the fire and enter the garden should die with faith in Allah and the Last Day and should treat the people as he wishes to be treated by them.* [Muslim] So no matter how big or small, think how you would like to be treated in the same situation.

3. Keep family ties.

Be active in being in touch with your family: regularly visit, call, and exchange gifts, and never abandon your family. The Prophet (ﷺ)

said: . . . *The womb (rahm) is derived from the Merciful, so whoever keeps relations with his family then Allah will keep relations with him, and whoever abandons his family then Allah will abandon him.* [At-Tirmidhee] Be the first to make up after an argument. The Prophet (ﷺ) said: *It is not permitted for a Muslim to forsake his brother for more than three (days); whoever does this and dies, he will enter Hell.* [Abu Dawud]

4. Be good to your parents.

Daily ask Ar-Rahmaan to have mercy on your parents! Ar-Rahmaan instructs you: *And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small.* [Quran, 17:23-24]

5. Recognize mercy and be grateful.

Reflect upon Allah's mercy when you see all the blessings around you; food, water, oxygen. Only Ar-Rahmaan can make it rain and He made the rain sweet and not salty. When you love someone or are loved, know that this feeling was manifested by the mercy of Allah. Think about the mercy of Ar-Rahmaan in sending the Prophet Muhammad (ﷺ) to you, and be intensely happy and grateful to have such a merciful Lord.

Note: *We have to be careful if translating the names of Allah (ﷻ) into a different language. The name Ar-Rahmaan is most commonly translated as The Most Merciful, The Entirely Merciful, The Most Gracious.*

O Allah, Ar-Rahmaan, we know that Your mercy is perfect. Let us never despair of Your mercy, guide us to be merciful to others, to maintain our family ties, and to seek Your pleasure. Enable us to reflect on Your mercy around us, adorn us with gratefulness, and enter us into Paradise by Your mercy, ameen!

And Allah knows best.

AR-RAHEEM

The Bestower of Mercy

﴿ And He is Merciful (Raheem) to the believers. ﴾

﴿ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴾

[Quran, 33:43]

Ar-Raheem

Allah calls Himself *Ar-Raheem*— The Bestower of Mercy, The Most Compassionate— on 93 occasions in the Quran, 112 times in the basmalah. *Ar-Rahee*m is the One who bestows His continuous mercy on all of creation and who bestows even more grace and greater rewards in response to the good deeds of the believers!

The Most Compassionate, the Bestower of Mercy

Both *raheem* and *rahmaan* come from the root *Raa-Haa-Meem*, which points to four main meanings. The first meaning is to have gentleness and to love, the second is to have mercy. The third meaning is to show favour, and the fourth meaning is to have all that is required for beneficence.

This root appears 339 times in the Quran in nine derived forms. Examples of these forms are *turhamoona* ("receive mercy"), *ruhman* (in affection"), and *ar-raahimeena* ("[of]those who show mercy").

Linguistically, *raheem* shows continuity or repetition (the ending of *–ee(m)*). For example *jameel* means beautiful and *kareem* means honourable or generous, which reflect characteristics or states. Related to Ar-Rahmaan, Ar-Raheem refers to the action or the effect of Allah's intense mercy on creation, indicating how this mercy encompasses creatures. Imagine a shower of blessings, and imagine the shower as very intense and continuous. Allah is the intensely and the continuously Merciful.

Ar-Raheem Himself says: *He said, "I will ask forgiveness for you from my Lord. Indeed, it is He who is the Forgiving, the Merciful* [Quran, 12:98] . . . *[O Muhammad], inform My servants that it is I who am the Forgiving, the Merciful* [Quran, 15:49] and. . . *And indeed, your Lord - He is the Exalted in Might, the Merciful.* [Quran, 26:9]

The merciful of the creation

Certain names Allah *'azza wa jall* uses only to describe Himself. He says: Say: *Invoke Allah or invoke Ar-Rahmaan, by whatever name you invoke Him (it is the same), for to Him belong the Best names.* [Quran, 17:110]

As for Allah's name Ar-Raheem, Allah (ﷻ) has described others by it: *Verily, there has come unto you a Messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (Muhammad) is anxious over you (to be rightly guided) for the believers kind and merciful.* [Quran 9:128]

Being kind to others is a blessing

Know that kind and compassionate treatment is liked by Ar-Raheem and is in fact His blessing from Him to you. A person who is hardhearted is deprived of this divine blessing and mercy. *Aishah* (رضي الله عنها) *reported that some Bedouins came to the Messenger of Allah* (ﷺ) *and asked, 'Do you kiss your children?' He replied, 'Yes.' They then said: 'By Allah, we do not kiss them.' He then replied, 'I cannot help you if Allah has snatched kindness from your hearts.'* [Al-Bukharee, Muslim] So open up your heart to others and constantly warm your heart with the remembrance of Allah (ﷻ).

How can you live by this name?

1. Obey Ar-Raheem, hold onto the Quran.

And He is Merciful (Raheem) to the believers [Quran, 33:43]. Allah (ﷻ) mentions ways for you in the Quran to receive His special mercy as a believer. He says: *and obey Allah and His Messenger so that you all may receive Mercy* [3:132]. This mercy is only reserved for those who try their best to hold on to the guidelines, prohibitions, and commandments mentioned in the Quran and Sunnah. *And this is a book, We have sent it down as one blessed, so follow it and fear Allah so that you all may receive Mercy* [6:155].

2. Strive for *taqwa*.

O you who have believed, have taqwa of Allah and believe in His Messenger; He will [then] give you a double portion of His mercy and make for you a light by which you will walk and forgive you; and Allah is Forgiving and Merciful [Quran, 57:28]. *Taqwa* can be described as consciousness which inspires you to be on guard against wrong action and eager for actions which please Allah (ﷻ) and to

stay away from those actions which displease and anger him. Tips to increase your taqwa are: be alert to whatever may divert you from Allah, and be alert to your desires that may lead you to the forbidden. Ascribe each success, material or spiritual, to Allah only, and long for His pleasure in everything you do, big or small. Renew your emaan by reflecting on Ar-Raheem's creation and remember death by living each day with the knowledge it can happen anytime.

3. Pray four units (*rak'aat*) of prayer before '*asr*.

The Prophet (ﷺ) said: *May Allah have mercy on one who prays four raka'aat before the 'asr Prayer* [At-Tirmidhee].

4. Listen to the Quran attentively.

And when the Quran is recited, listen to it with attention, that you may receive mercy [Quran, 7:204]. Have you noticed the effect on your heart when you sit and listen to the Quran with your ears and heart, with no distractions around you? The more you respect and honour the Book of Allah, the more cure, guidance and mercy you will receive through it.

5. Turn to Ar-Raheem.

Whenever Ar-Raheem gives you a trial, know that no one can give you a way out but Him, so turn to Him as soon as hardship hits you. *And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful* [Quran, 10:107]. No matter what sin you commit, Allah (عزوجل) forgives you if you repent of it. That's the beauty of Al-Ghafoor Ar-Raheem.

6. Ask Ar-Raheem for compassion.

The Prophet (ﷺ) said: *He who is not merciful to our young (people) and who shows no respect to our elderly is not one of us.* [At-Tirmidhee] Ask Allah (عزوجل) to bless you with a soft heart and to enable you to feel compassion towards your relatives, friends, and the whole Muslim nation. How many do not feel responsible or attached to the ummah? The Prophet (ﷺ) said: *The similitude of believers in regard*

to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever. [Muslim]

O Allah, Ar-Raheem, we know that You bestow Your mercy perfectly and continuously on all that exists. Guide us to hold onto Your book and the sunnah so we may attain your special mercy and adorn our actions, speech, and thoughts with a deep sense of taqwa. Make us turn to You at all times, asking for Your Mercy, and make us compassionate so we will enter through the gates of Your paradise by Your mercy, ameen!

And Allah knows best.

الْمَلِكُ
AL-MALIK
The King and Owner of Dominion
﴿ Then High above all be Allah, the True King ﴾
﴿ فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ ﴾
[Quran, 20:114]

Al-Malik

Allah calls Himself *Al-Malik— The King and Owner of Dominion—* on five occasions in the *Quran*. He is the King, the owner and ruler of the whole creation. Al-Malik gives authority to whomever He wants in this world, and He has supreme authority and is ruled by no one!

The King, the Ruler, the Owner of Dominion

Malik, Malik and Maleek all come from the root *Maa-Laa-Kaa,* which points to three main meanings. The first main meaning is to have possession and ownership. The second is to have power and ability and the third main meaning is to control and have authority.

This root appears 206 times in the *Quran* in ten derived forms. Examples of these forms are malakat ("possess"), *mulku* ("dominion") and al-malaa'ikatu ("the angels)".

Linguistically *malik* refers to the attribute of *mulk*; which points to power and ability: *They do not possess ability.* [Quran 13:16] *Mulk* also means possession and ownership: *To Him belongs the Ownership of the heavens and earth* [Quran 2:107] as well as control and authority: *O my people, sovereignty is yours today, [your being] dominant in the land. But who would protect us from the punishment of Allah if it came to us?* [Quran 40:29] Al-Malik is simultaneously the Ultimate King, Ruler, and Owner of all beings.

Al-Malik Himself says: *So high [above all] is Allah, the Sovereign, the Truth . . .* [Quran, 20:114] *Whatever is in the heavens and whatever is on the earth is exalting Allah, the Sovereign, the Pure, the Exalted in Might, the Wise . . .* [Quran, 62:1] *The Sovereign of mankind . . .* [Quran, 114:2]

A breathtaking scene with the King

Describing an amazing and humbling moment on the Day of Judgment, the Prophet (ﷺ) said: *Allah will grasp the earth and fold up the heavens with His Right Hand and proclaim, I am the King! Where are the kings of the earth? Where are the tyrants? Where are the arrogant?* [Al-Bukharee, Muslim] No one will speak and the kings and rulers of this world will be left with none of their "power."

How can you live by this name?

1. Stay within the limits of Al-Malik.

Would you drive 60 mph while in a 30 mph zone when you know a camera is ready to record you and fine you accordingly? In your daily life keep reminding yourself to remain within the bounds set by Allah, *al-Malik*, your King, and imagine both His punishment and reward.

2. Don't use the name Al-Malik.

The Prophet (ﷺ) also said: *The most despicable name to Allah is a person who calls himself the king of kings, while there are no owners except Allah* [Al-Bukharee, Muslim]. The name Al-Malik belongs to Allah (عزوجل) only.

3. Be patient and be a king in the hereafter.

The real sovereignty in this world for you is to strive for self-control. Don't be a slave of money, fashion, or desire, but suppress your desires and constantly strive against the whims of your ego to please Al-Malik. As is beautifully quoted: Desire can turn kings into slaves and patience can turn slaves into kings! Recognize His ways of bestowing kingship: *Say, O Allah, Possessor of sovereignty, You give kingdom to whom You will and take it away from whom You will. In Your hand is [all] good. Indeed, You are over all things competent!* [Quran, 3:26] So be patient in times of hardship and in striving to stay away from what is forbidden by Al-Malik and He will give you an eternal kingdom in the Hereafter in-sha-Allah.

4. Ask Al-Malik.

Whenever you feel disheartened tell yourself Allah (عزوجل) is your Malik and you are part of His Kingdom. *He does whatever He wants* [Quran 36:82] and when something "bad" happens to you, know this is from His wisdom and that no matter how impossible your situation or ambitions seem, you can always ask Him only for a way out. Nothing is impossible for Al-Malik.

5. Be just.

All kings and owners, just or unjust, are low compared to Al-Malik. You are responsible for whatever you have authority over, and you will be accountable for it. In reality you don't own anything; it all belongs to Al-Malik. So be just to your spouses, children, and even animals, and remind yourself that you will be dealt with by the King on the Day of Judgement.

6. Humble yourself in heart and body.

Never be arrogant, and keep reminding yourself that you are an *'abd* (slave) of Al-Malik, no matter how rich or self-sufficient you might feel. Al-Malik reminds you of what your priority in your daily-life should be: *Then High above all be Allah, the True King.* [Quran 20:114] Be humble in your heart but also in your speech and appearance. Using foul language, speaking poorly of others, or having an arrogant body posture are not features of a believer who humbles himself or herself for Al-Malik— He sees you 24/7.

7. Praise Al-Malik.

The Prophet (ﷺ) said, *whoever says:*

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ
وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

laa ilaaha ill- Allahu waHdahu laa shareeka lahu, lahul Mulku, wa lahul Hamdu, wa huwa ʿalaa kulli shayyin qadeer (None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise, and He is over all things omnipotent) 100 times he will receive the reward of freeing ten slaves, one hundred hasanaat will be written for him and one hundred misdeeds will be washed away. He will be shielded from shaytan until the evening. No one will be able to present anything better than this except for someone who recited more than this. [Al-Bukharee, Muslim]

The Prophet also used to say immediately following the *Witr* prayer:

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ

s*ubhaan al-Malik al-Quddoos* (Glory is to the King, the Holy) three times, and raising and extending his voice on the third time and then

saying:

رَبِّ الْمَلاَئِكَةِ وَالرُّوح

Rabbil-malaa'ikati warroohi (Lord of the angels and the spirit) [An-Nasaa'i].

O Allah, Al-Malik, we know that You are our only King and Owner. Help us in following Your commands and in being Your righteous slaves, and adorn us with patience and humility. Guide us in being just in all our daily affairs, and admit us to Your Kingdom of Paradise, ameen!

And Allah knows best.

اَلْقُدُّوسُ
AL-QUDDOOS
The Absolutely Pure
﴿ Whatever is in the heavens and whatever is on the earth is exalting Allah , the Sovereign, the Pure, the Exalted in Might, the Wise. ﴾
﴿ يُسَبِّحُ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ
الْمَلِكِ الْقُدُّوْسِ الْعَزِيْزِ الْحَكِيْمِ ﴾
[Quran, 62:01]

Al-Quddoos

Allah calls Himself *Al-Quddoos— The Most Pure, The All-Perfect*— on two occasions in the *Quran*. He is the One who is the absolutely pure in essence and attributes. Al-Quddoos is free from and far above any worldly imperfection, and He is beyond all human understanding of purity and perfection!

The Most Pure, the All-Perfect

Quddoos comes from the root *Qaaf-Daal-Seen*, which points to three main meanings. The first main meaning is to be pure and clean. The second is to be far removed from impurity or imperfection, and the third main meaning is to be sacred or blessed.

This root appears ten times in the *Quran* in five derived forms. Examples of these forms are al-qudusi ("the Holy [spirit]") and al-muqadasi ("the sacred").

Linguistically, *quddoos* is on the intense structure of the attribute of quds, which refers to cleanliness or *tahaarah* and comes from the verb *qadasa*. Al-Quddoos is 'clean' or free from any partner, spouse, or child, from death, from injustice, lying, forgetfulness, error, poverty, and stinginess. *Laa ilaaha illaa huwa*– there is no God but He.

Al-Quddoos Himself says: *He is Allah , other than whom there is no deity, the Sovereign, the Pure . . .* [Quran, 59:23] *Whatever is in the heavens and whatever is on the earth is exalting Allah, the Sovereign, the Pure, the Exalted in Might, the Wise.* [Quran, 62:1]

Subhanallah and Alhamdulillah

They said, 'Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?' [Quran, 2:30]. The angels glorify and praise Allah al-Quddoos continuously and so does the whole universe. Al-Quddoos created us human beings to worship, glorify, and praise Him as He gave us something different: our hearts.

Using the human heart to reflect on His creations, His perfection and greatness, it realizes that glorification and praise of the Creator is

inevitable. So we praise and thank Al-Quddoos (*alhamdulillah*) and glorify Him (*subhanAllah*) as He is high above anything that does not befit Him. Isn't it a blessing to have such a perfect lord, and aren't we blessed to be able to praise Him?

How can you live by this name?

1. Have a pure belief in Al-Quddoos.

Believe in the oneness of Al-Quddoos and make sure your creed (*or aqeedah*) is pure by studying the types of tawheed and their practical meanings in your daily life from trustworthy sources, like Kitaab ut -Tawheed (The Book of Tawheed) by ibn Abd Al-Wahhab.

2. Praise Al-Quddoos.

Say *alhamdulilah and subhanAllah* from the bottom of your heart. The Prophet (ﷺ) used to say in his prayer while in the bowing position (*ruku*):

سُبُّوحٌ قُدُّوسٌ رَبُّ المَلاَئِكَةِ وَالرُّوحِ

subboohun quddoosun Rabbul-malaa'ikati war-rooh (praise and Holiness be to You, Lord of the angels and the Soul). [Muslim] You can add this beautiful invocation to enhance your prayer.

3. Purify yourself through prayer.

The Prophet (ﷺ) asked the companions: *If someone bathes in a river outside of his house five times a day, will there be any impurity left on him?* [Muslim] Visualize your prayer as cleansing your body and soul. Your prayer also protects you: *indeed the prayer prevents from the indecency and evil.* [Quran, 29:45]

4. Give the best *sadaqah*.

Give *zakah* (obligatory) and *sadaqah* (charity) to "purify" and increase your wealth. *Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase.* [Quran 9:103] Remind yourself when you give sadaqah to give the best, as Allah is Al-Quddoos and He deserves the best to be given for His sake. Aishah *radiyalahu anha* used to perfume the charity she gave!

5. Don't be unjust.

Allah does not wrong a person even to the amount of an atom's weight [Quran 4:40]. Even if people do *dhulm* (injustice) to Him, Al-Quddoos never does injustice to people. Allah (عَزَّوَجَلَّ) also made injustice and oppression forbidden for you; so don't be unjust to anyone, family or stranger, child, adult or even to animals.

6. Be clean.

Be clean inside and out and strive to purify and keep renewing your intentions when you do a good deed. Be thoughtful with your *wudu*; do your best to not only keep your belongings and house clean, but also your environment by not throwing litter and by removing harmful objects. Consume healthy and permissable food and drink— bought with halaal earnings— and teach children this way of living.

7. Let the Quran purify you.

And who is more truthful than Allah in speech? [Quran, 4:122] The speech of Al-Quddoos is pure and is a cure, healing, and guidance for you to purify yourself. So turn to the Quran to seek cure from the diseases of your heart, let the *ayaat* help you to improve your character, and recite the Quran daily to clean your heart and bring tranquillity to your body.

8. Ask Al-Quddoos.

The Prophet used to ask Al-Quddoos at the beginning of prayer:

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ
. اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنْ الدَّنَسِ
اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ

O Allah, distance me from my sins just as You have distanced The East from The West, O Allah, purify me of my sins as a white robe is purified of filth, O Allah, cleanse me of my sins with snow, water, and ice [Al-Bukharee, Muslim]

Use and reflect on this supplication as it contains all forms of purification: distancing (moving far away from dirt and deficiencies),

removing dirt or filth and washing or cleansing, so no impurity remains at the end!

O Allah, Al-Quddoos, we know that You are the absolutely pure beyond imagination. Lead us to a sound belief in Your oneness, help us in purifying our hearts, deeds, and intentions, and guide us to purify our bodies and keep our environment clean. Aid us in performing the best salah, giving the best charity, and helping us to turn to the Quran so we can come to You with a pure heart, ameen!

And Allah knows best.

AS-SALAAM

The Perfection and Giver of Peace

﴿ He is Allah,other than whom there is no deity, the Sovereign, the Pure, the Perfection. ﴾

﴿ هُوَ اللّٰهُ الَّذِیْ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ ﴾

[Quran, 59:23]

As-Salaam

Allah calls Himself *As-Salaam— The Giver and Source of Peace, The Perfection* — on one occasion in the *Quran*. He is the One who is the source of all peace and safety. As-Salaam is perfect and whole and He is the only one who can bestow safety and security as well as inner peace!

The Bestower of Peace, the Perfection

Salaam comes from the root *Seen-Laam-Meem*, which points to three main meanings. The first main meaning is to be peaceful, content and tranquil. The second is to be free from imperfections and the third main meaning is to be safe, secure and well.

This root appears 140 times in the *Quran* in 16 derived forms. Examples of these forms are aslama ("submits") , salaamun ("peace"), *saleemin* ("sound"), *al-islaami* ("Islam") and *al-muslimeen* ("the Muslims").

Linguistically, salaam and salaamah mean immunity or to be free of something, another opinion is it means well-being and to be safe. Allah As-Salaam is the One who is free from all imperfections, He is perfect in essence and in all His attributes and actions, He is the Perfection. As-Salaam is safe from all deficiencies and His creation is safe from any injustice on His Part!

As-Salaam Himself says: *He is Allah , other than whom there is no deity, the Sovereign, the Pure, The Perfection* [Quran, 59:23]

Examples of *salaam*

The root Salama makes Islam, to enter into salam. Islam means to enter into peace and to be at peace with or reconciled with the decrees and commands of Allah; the Muslim surrenders or submits to Allah (عزوجل).

Paradise is called *Daar us Salaam: And Allah invites to the Home of Peace and guides whom He wills to a straight pat*h [Quran, 10:25] because it is free from all pain, death, worries, and ill-speech, and it is a place of safety.

The greeting of Islam *assalaamu alaykum* really means: *you are safe from me*; *you will not receive any evil from me*. And for example, *qalbun saleem*, means a sound heart which is unblemished.

The greeting of Islam assalaamu alaykum really means: you are safe from me; you will not receive any evil from me. And saleem, for example, qalbun saleem, means a sound heart, which is unblemished.

How can you live by this name?

1. Submit.

Surrender to As-Salaam so you can be secure. If you submit– Islam—you will get Allah's salaam. Believing is to follow the guidance and do the actions (deeds). *For them therein is fruit, and for them is whatever they request [or wish] [And] "Peace," a word from a Merciful Lord.* [Quran, 36:57-58] Continually remind yourself of *Daar us Salaam* so you will strive to do as many good deeds as possible in order to receive the salaam of Allah and be safe and secure in Paradise.

2. Strive for a clean heart.

The Prophet (ﷺ) said: *Verily, Allah does not look to your faces and your wealth but He looks to your hearts and to your deeds.* [Muslim] Just like you are alert for physical diseases, constantly assess your heart for diseases like lying, backbiting, swearing, hypocrisy, jealousy, showing off, etc., and seek cure for them in the Quran and Sunnah as all that matters is that you arrive to al-Quddus with 'qalbun saleem'—a sound heart.

3. Be patient in trials.

No disaster strikes except by permission of Allah. And whoever believes in Allah- He will guide his heart.[Quran, 64:11] Show patience and perseverance in hard times and As-Salaam will give you peace inside: your heart will have salaam, a feeling of well being, serenity, and peace.

4. Spread the *salaam*.

The Prophet (ﷺ) said: *O People! Spread salaam, feed the hungry,*

be in touch with your kin, and pray while people are asleep (at night) you shall enter paradise peacefully. [At-Tirmidhee] And he (ﷺ) said about the best actions: *Feeding the hungry, and saying salaam to those you know and those you don't know.* [Al-Bukhaari, Muslim] And he said: *When two Muslims meet (give salaam) and shake hands, they are forgiven their sins before they part* [Abu Dawood]: the *salaam* is a pure blessing to us from Allah As-Salaam.

5. Don't say salaam upon Allah.

Say salaam upon the Prophet Muhammad – for example by *saying* (ﷺ)- and upon the Prophets and the righteous – by saying *'alayhi*, 'alayha or *'alayhim sallam* - as Allah (عزوجل) does in the Quran, but never say *salaam* upon Allah, because He is As-Salaam! He does not need security and safety, because He is the source of peace and perfection.

6. Ask *As-Salaam*.

When you are very worried, supplicate to Allah (عزوجل) by this name. You can say: *Allahumma antas Salaam* (O Allah, You are As-Salaam), *save me from this* or ask for the safety of others. Ask As-Salaam to make Islam your safe harbour and to bring peace to your heart.

7. Don't wrong yourself.

If you want the salaam, the security, and the protection of As-Salaam don't wrong yourself, don't wrong others, and don't do wrong in your relationship with Allah (عزوجل). Allah is As-Salaam, which means He cannot be unjust. You wrong yourself by sinning and not fulfilling the rights of others, such as obedience to parents, protecting someone else's honour, and helping the needy.

8. Supplicate after prayer.

When you finish your salah, supplicate as the Prophet (ﷺ) did with:

أَسْتَغْفِرُ اللهَ الْعَظِيمَ ... (ثَلاثاً)

اللَّهُمَّ أَنْتَ السَّلامُ ، ومِنكَ السّلامُ ، تبارَكْتَ يَاذَا الجَلَالِ وَالإِكْرَامِ

Astaghfirullah (3 times). *Allahumma antas salaam wa minkas salaam, tabaarakta yaa Dhal Jalaali wal Ikraam (I seek Allah's Forgiveness. O Allah, You are As-Salaam and from You is all peace. Blessed are You, O Possessor of majesty and honour)* [Muslim]. Straight after your prayer you amazingly ask protection and safety from the mistakes committed during the salah.

O Allah, As-Salaam, we know that all peace and safety comes from You alone. Keep us safe in this world and the next, guide us to patience and inner peace, and make us of those from whom others are safe and make us safe from the injustice of others. Adorn us with sound hearts and make us of those who receive Your salaam in Paradise, ameen!

And Allah knows best.

المؤمن
AL-MU'MIN
The One Who gives Emaan & Security
﴿ He is Allah,other than whom there is no deity, the Sovereign, the Pure, the Perfection, the One Who gives Emaan and Security ﴾
﴿ هُوَ اللّٰهُ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ الْمُؤْمِنُ ﴾
[Quran, 59:23]

Al-Mu'min

Allah calls Himself Al-Mu'min— *The Giver of tranquillity, The Source of faith*— on one occasion in the Quran. He is the One who bestows the gifts of peace, security, and faith. Al-Mu'min removes fear, affirms His oneness, and is the Most Faithful!

The Bestower of Faith and Security, the Faithful

Mu'min comes from the root *Hamza-Meem-Noon*, which points to four main meanings. The first main meaning is to be secure, safe, and free from fear, and the second is to be quiet and tranquil. The third main meaning is to grant protection and to safeguard, the fourth is to be trustworthy, and the fifth main meaning is to believe in.

This root appears 879 times in the *Quran* in 17 derived forms. Examples of these forms are *amintum* ("do you feel secure"), *aamanoo* ("believed"), al-*amaanaati* ("the trusts"), *ameenun* ("trustworthy"), *al-imaani* ("the faith"), and *al-mu'mineena* ("the believers").

Linguistically *mu'min* points out to three concepts. One is *emaan*, which is to affirm something and the opposite of it is to deny something. Al Mu'min is the One who affirms and believes His oneness. *Allah Himself bears witness that there is no deity worthy of worship except Him* [Quran, 3:18]

The other concept is that of *aman*, which means security, safety, and freedom from fear. The word *amaanah* (translated as "a trust") comes from the same root. Al-Mu'min is the One who affirms and believes His oneness; He is the One who gives security and removes the opposite— which is fear— and is the best keeper of *amaanaat*, the One who is most faithful.

Al-Mu'min Himself says: *He is Allah , other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith.* [Quran, 59:23]

Who receives the *aman* of Allah?

The ones who have *emaan*— belief in Allah (عَزَّوَجَلَّ)— and who act accordingly are the ones who will receive Allah's *aman* (security)

in this world and the Hereafter. In this world they will experience a sense of serenity and peace of heart during hardship as well as during the terror of the Last Day.

Those who are steadfast (*istaqaamah*) will have *aman* in this world, at death, in the grave and on the Day of Judgement. Al-Mu'min says: *Indeed, those who say: 'Our Lord is Allah,' and then they remain firm (upon that statement), on them the angels will descend (saying): 'Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!'* [Quran, 41:30]

How can you live by this name?

1. Believe in Allah and His messengers.

Have *emaan*, which is your belief in Allah combined with action in following His commands and staying away from His prohibitions, and you will receive His aman (security) in this world and the next. *Whoever brings a good deed will have better than it (ie, a better reward) and they will be, on that day, at peace during the terror.* [Quran, 27:89] So read the Quran often, give *sadaqah*, and focus on your prayers so Al-Mu'min will give you safety on the Day of Judgement.

2. Believe in the promises of Al-Mu'min.

The people of Paradise will say: *All praise and thanks is only for Allah, the One who fulfilled His promise to us.* [Quran, 39:74] Believe that the promise of Al-Mu'min will always come true. For example His promise is that *sadaqah* will not decrease wealth, so trust in this fact and fulfil your promises to your best ability.

3. Ask Al-Mu'min for *aman* in difficult situations.

Al-Mu'min is the only source of *aman* so ask Him only to grant you safety, as the Prophet (ﷺ) said to Abu Bakr (رضي الله عنه)*: Be not afraid, surely Allah is with us.* [Quran, 9:40] No matter how hard the situation, have emaan and ask Al-Mu'min to give you *aman*– peace and security— in your heart.

4.Take care of trusts.

The Prophet (ﷺ) said: *The believer is one from whose tongue and hand the believers are safe* and: *The believer is one in whom the people would entrust their blood and wealth.* [At-Tirmidhee] An example is to make sure you don't harm others by your tongue through backbiting.

The Prophet (ﷺ) was called *al-ameen,* the trustworthy one, strive to be known for your trustworthiness. Return *amaanaat* (trusts) safely, such as borrowed items or even by keeping secrets entrusted to you. Umar ibn al-Khattab (رضي الله عنه) said: *If your brother mentions something to you in private, then walks away, it is an amaanah (trust) even if he didn't instruct you not to inform anyone.* [Ibn Muflih's Adaab Ash-Sharee'ah]

Your body is also an *amaanah* given to you by Allah (عزوجل), so make an effort to use it in the right way.

5. Be thankful for your safety.

Reflect on the blessing of security and safety. *Let them worship the Lord of this House, Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.* [Quran 106:3-4] If Al-Mu'min gave you a safe place to live and work, show your thankfulness; many are not in this position and teach children to recognize this favour upon them.

6. Ask Al-Mu'min.

Ask Al-Mu'min to bless you with *emaan* until your last breath and to adorn you with the characteristics of the *mu'minoon* (believers) as mentioned in the Quran and Sunnah and in turn study these features so you can work on adopting them. When you are scared turn to Al-Mu'min for safety. When your *emaan* is low ask Him to strengthen it.

The Prophet (ﷺ) taught this supplication (part of the full supplication mentioned in the morning and evening remembrance:

اللَّهُمَّ استُرْ عَوْرَاتي، وآمِنْ رَوْعَاتي

Allahumma-stur ʿawraatee wa aamin raw'aatee (O Allah, veil my weaknesses and set at ease my dismay - grant me aman) [Ibn Maajah, Abu Dawud]

O Allah, Al-Mu'min, we know that You are the Source of Faith and Giver of safety. Bless us with strong emaan, lead us in taking care of our trusts and fulfilling our promises, and adorn us with all the characteristics of Your beloved believers. Grant us steadfastness and safety in this world and the Hereafter, and make us of those who enjoy the ultimate safety of Paradise, ameen!

And Allah knows best.

AL-MUHAYMIN

The Guardian, The Witness, The Overseer

﴿ He is Allah , other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer..﴾

﴿ هُوَ اللّٰهُ الَّذِیْ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ ﴾

[Quran, 59:23]

Al-Muhaymin

Allah calls Himself *Al-Muhaymin*— The Guardian, The Witness, The Overseer — on one occasion in the *Quran*. He is the One who ensures the wellbeing of creation. Al-Muhaymin observes, guards, and protects His creation!

The Overseer, Protector, and Guardian

Muhaymin comes from the root *Haa-Meem-Noon* , which points to three main meanings. The first main meaning is to oversee, protect, and guard, and the second is to witness. The third main meaning is to determine the truth.

This root appears two times in the *Quran* in one derived form. Examples of this form are *wamuhayminan* ("and a guardian") and *al-muhayminu* ("the Guardian").

Linguistically, the root of *muhaymin* also means to extend a wing, like a hen protecting her chicks, and is related to the names *Ar-Raqeeb* (the Watcher), al *Haafidh* (The One who protects and guards), and *Ash-Shaheed* (The Witness). Al-Muhaymin is the One who observes, controls, looks after, completely covers us and judges us by the truth.

Al-Muhaymin Himself says: *He is Allah , other than whom there is no deity, the Sovereign, the Pure, The Perfection, the Bestower of Faith, the Overseer.* [Quran, 59:23]

The Quran is called *muhaymin*

Allah (ﷻ) calls the Quran *muhaymin: And We have sent down to you the Book in truth, confirming the Scripture that came before it and muhaymin (trustworthy in highness and a witness) over it.* [Quran, 5:48]

After mentioning the position of His Book Allah Al-Muhaymin instructs to make use of it: *so judge between them with what Allah has sent down.* [Quran, 5:48] The Quran is to be recited and memorized as well as to be applied in our daily life situations, such as judging between right and wrong in our relationship with Allah (ﷻ) and other people.

How can you live by this name?

1. Be aware that Al-Muhaymin is watching you.

The Prophet (ﷺ) said: *Be mindful of Allah and Allah will protect you.* [at Tirmidhee] Al-Muhaymin sees every deed you do; He observes your reactions to situations and even witnesses your inner thoughts. Remind yourself constantly of this fact and let it motivate you to stay away from sins and temptations. Al-Muhaymin will protect you from harm and even from committing sins if you are mindful of Him and keep remembering Him in your actions.

2. Accept the decree.

Believe with certainty that whatever Allah al-Muhaymin gives to you or keeps away from you is good for you, even though it does not always seem like it. He (عَزَّوَجَلَّ) is overseeing everything and everything is part of His plan. Complaining about your looks, about others' belongings, about missed opportunities, etc., are signs you have to strengthen your faith in Al-Muhaymin.

Accepting and being content with His *qadr* (decree) will be your true key to the tranquillity (*saakinah*) in your heart that you are so badly longing for but cannot find in anything else in this whole wide world.

3. Use the Quran, the *muhaymin!*

Don't just read the Quran— interact with it, implement it, and memorize it. The Quran is *muhaymin*, trustworthy in highness, and a witness. The Prophet (ﷺ) said: *Verily, Allah elevates some people with this Quran and abases others.* [Muslim] That is, those who fulfil the rights of the *Quran* will be raised high in this world and in the hereafter; those who leave it will be put down. Make the Quran a witness for you and not against you.

4. Ask Al-Muhaymin.

Indeed the deen of Islam is itself manners, where anyone that surpasses you in manners, is better than you in deen. [Ibn al-Qayyim] While working on your character, never think you cannot change for the better, and ask Al-Muhaymin to help you. Ask Him to protect you

from your own desires and weaknesses. Imagine the protection of a hen for her chicks and know that Al-Muhaymin's protection for you is beyond limits, so whenever you are in a difficult situation, you are scared, or feel lost, invoke Allah using this name.

5. Protect your heart.

The Prophet (ﷺ) said: *There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.* [Al-Bukharee] Your heart is one of the greatest trusts given to you by Al-Muhaymin and it will be your most important witness when you stand before Him, so protect your heart.

How? Gain knowledge about the types of diseases mentioned in the Quran and Sunnah and their symptoms, assess yourself, and then seek the cure. Scholars mentioned four of the greatest poisons of the heart as: unnecessary talking, unrestrained glances, too much food, and keeping bad company.

O Allah, Al-Muhaymin, we know that You are the One who ensures our well-being. Make us mindful of You in everything we do and aid us in accepting and being content with Your decree in good and bad times. Make the Quran our close companion and a witness for us, protect and cure our hearts from its diseases, and protect us at all times, against others and ourselves, in this life and in the Hereafter, ameen!

And Allah knows best.

AL-'AZEEZ

The All Mighty

﴿ He is Allah , other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might﴾

﴿ هُوَ اللّٰهُ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ
الْقُدُّوْسُ السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ ﴾

[Quran, 59:23]

Al-ʻAzeez

Allah calls Himself *Al-ʻAzeez*— The Almighty, The Strong– on 92 occassions in the *Quran*. He is the One who overcomes everything. Al-ʻAzeez is the incomparable source of all strength and might, and His power cannot be overcome or resisted. He gives honour, dignity, and strength to whomever He wills!

The Powerful, Noble, Invincible, and Incomparable

ʻAzeez comes from the root *ʻAyn-Zay-Zay*, which points to four main meanings. The first main meaning is to be mighty and powerful and the second is to be noble and elevated. The third main meaning is to be invincible, and the fourth is to be rare and unattainable.

This root appears 119 times in the *Quran* in 7 derived forms. Examples of these forms are *waʾazzanee* ("and he overpowered me"), *aʾazzu* ("mightier"), and *ʻizzan* ("an honor").

Linguistically, *al-ʻizz* originally means strength (quwwah), severity (shiddah), and conquest (ghalabah). *ʻAzeez* points to three concepts: yaʾizzu, which means nobility, *yaʾuzzu*, which means to prevail and be dominant, and yaʾazzu, which means being mighty and powerful. *Al-ʻAzeez is the Noble One, no one is like Him, He is ghaalib and has overcome everything in that He has subdued it [Ibn Katheer] and He is the Invincible who cannot be reached and overcome.* [Al-Qurtubi]

Al-ʻAzeez Himself says: And *know that Allah is All-Mighty, All-Wise* [Quran, 2:260] And . . . *Allah is All-Mighty, All-Able of Retribution* [Quran, 3:4] . . . And *verily, your Lord! He is truly the All-Mighty, the Most Merciful.* [Quran, 26:68]

A beautiful poem about Al-ʻAzeez

Ibn ul Qayyim *raheemahullah* wrote in his Nooniyyah: *And He is al-Azeez whose (status) cannot be reached (overcome) How can He be reached, the owner of all Power? And He is al-ʻAzeez, the Overpowering (al-Qaahir), the Subduing Overcomer. Nothing overcomes Him, so these are two characteristics. And He is al-Azeez, with Strength (quwwah) and this is His description. Al-Izz, therefore, has three meanings. And these are the ones that are perfected for*

Him, free is He of all imperfection, From every single aspect, the One who is devoid of any deficiency.

A powerful and wise combination

How many people have power but misuse it? The combination *Al-'Azeez-ul-Hakeem* (The All-Mighty, the All-Wise) appears 47 times in the *Quran*; Allah al-'Azeez uses His power with perfect wisdom. Allah (ﷻ) uses *Al-Azeez-ur-Raheem* (The All-Mighty, The Merciful) which occurs twelve times in surah Ash-Shu'araa after the narration of each destroyed nation. Against the disbelievers He is mighty and especially merciful to the believers striving on His path.

How can you live by this name?

1. Seek your strength from Al-'Azeez.

Having faith in Al-'Azeez gives you courage because you know Your Lord is unbeatable. Whatever He wills happens, even if the people will otherwise, and whatever He wills *not* to happen won't, even if the people will it. So only work to seek His pleasure and be confident He will help you. He has power over all things, so accept whatever happens to you and show *sabr* (perseverance) and *shukr* (gratefulness) for whatever befalls on you. When you feel weak or overpowered, turn to Al-'Azeez for strength.

2. Know that your '*izzah* is in Islam.

Your honor does not lie in money, power, or looks; rather your honor is only in Islam. How many seek honor from other things or people? Al-'Azeez said: *Those who take disbelievers for protectors (or helpers or friends) instead of believers, do they seek honor, power and glory with them? Verily, then to Allah belongs all honor, power and glory.* [Quran, 4: 139] Seek your honor in this life and the next from Al-'Azeez only, by obeying Him and following His Messenger.

3. There's no hiding from Al-'Azeez.

Let Al-'Azeez make you recognize that no matter who you are, how pious or "high-positioned" you are, you can never hide from His might and power. The repetition of Al-'Azeez in the Quran can teach

you that you constantly have to remind yourself that you can never go against His Will, and He is mighty against those who disobey Him.

4. Power doesn't mean honor!

Always use your own "power" or authority in an honourable way, over your children or spouse for example. Train yourself to have strength to resist desires by reminding yourself of the wisdom Al-'Azeez, who uses His power with wisdom, and always try to strengthen others with your advice, skills, or company.

The Prophet (ﷺ) said: *Whoever a believer is humiliated before him and he does not help him when he is able to do so, Allah will humiliate him before the creation on the day of judgment.* [Ahmad]

5. Honor trusts.

The Prophet (ﷺ) said: *All of a Muslim is inviolable to another Muslim: his blood, his wealth and his honor* [Muslim]. Don't harm others by your tongue or hand; don't backbite, slander, or misuse their belongings or even expose their faults.

You can even earn Allah's protection from the Fire by defending someone's honor. The Prophet (ﷺ) *said: Whoever defends the honor of his brother, then Allah will protect his face from the Hellfire on the Day of Resurrection.* [At-Tirmidhee]

An example is to rebut backbiting in a company and to mention something good about the person in his or her absence. Your relationships with others are a trust (*amaanah*) from Al-'Azeez and you should honor each trust you are given— in your dealings with others, as well as your own body and *emaan*— by looking after them according to the guidelines of Al-'Azeez.

6. Use the Quran, *al-'azeez!*

Allah (عزوجل) called the Quran *azeez* because it is His speech: *Verily, those who disbelieved in the Reminder (the Qur'ân) when it came to them (shall receive the punishment). And verily, it is an honourable respected Book. Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise.* [Quran, 41:41-

42].

Stop and reflect; this means the *Quran* contains everything you need to succeed in life, because it comes from your Creator. It is your manual— and why is a manual read? Only because you want to make something work. So don't just read the Quran but also use it as your manual.

O Allah, Al Azeez, we know that all might belongs to You. Adorn us with the honour of Islaam, protect us from misusing our powers, make us of those who rely upon Your power only, make us benefit *from the* Quran *and protect us from all of those who want to* overpower *us, ameen!*

And Allah knows best.

AL-JABBAAR

The Compeller, The Restorer

﴿ He is Allah , other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller...﴾

﴿ هُوَ اللّٰهُ الَّذِیْ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ الْقُدُّوْسُ
السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ ﴾

[Quran, 59:23]

Al-Jabbaar

Allah calls Himself *Al-Jabbaar*— The Compeller, The Restorer— on one occasion in the Quran. He is the One who compels all things according to His will. Al-Jabbaar is the Highest One, who irresistibly restores, repairs, and completes all of creation!

The Compeller, The Restorer, The Greatest

Jabbaar comes from the root *Jeem-Baa-Raa* which points to three main meanings. The first main meaning is to compel and force someone to do something and the second is to be supreme and high. The third main meaning is to repair, to mend, or to restore something.

This root appears ten times in the Quran in one derived form. Examples of this form is *jabbaaran* ("a tyrant"), *bijabbaarin* (" the one to compel") and jabbaareena (" of tyrannical strength").

Linguistically, *jabbaar* has the structure of intensification. *Jaabir* points to one who compels or restores and *jabeerah* is used for a splint, to help broken bones. Al-Jabbaar is the ultimate compeller; whatever He wills happens. He is the highest and the One who fixes the situation for His creation.

Al-Jabbaar Himself says: *He is Allah , other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller.* [Quran, 59:23]

Three types of *jabr*

Jabbaar occurs ten times in the Quran, but is only used once for Allah (ﷻ). Nine times *jabbaar* refers to the people oppressing others and only Allah is *al-Jabbaar* in a positive sense. His might is in the sense of power; Al-Jabbaar is the One who compels the tyrants, overwhelming them with His power and might.

His might is in the sense of mercy; Al-Jabbaar mends the broken-hearted by restoring peace of mind as well as reward if they are patient. *And the heart of Musa's mother became empty [of all else]. She was about to disclose [the matter concerning] him had We not bound fast her heart that she would be of the believers.* [Quran, 28:10] Allah Al-

Jabbaar mended her heart and so is He comforting to the oppressed and firm with the unjust; both Fir'awn and the mother of Musa (عليه السلام) will deal with Al-Jabbaar. He is the One Who solaces and comforts the oppressed and punishes the tyrants and arrogant.

His might is also in the sense of greatness; Al-Jabbaar is far above His creation, yet close to them, hearing and seeing all they say, do, and even think.

How Can You Live by This Name?

1. Reflect on how Al-Jabbaar compels you.

Al-Jabbaar compels you by creating you in the way He wills you to be. You are compelled to accept your form and shape as well as the beating of your heart, your blood circulation, firing nerve cells, the way your brain works, falling asleep, and waking up. These are all involuntary actions– they are compelled by Allah's power. Every day, take time to reflect on the way you are made and let it increase you in emaan in the perfect power and might of Al-Jabbaar, Who compels the creation to be as He wishes.

2. Don't be *jabbaar*.

The attribute of *jabr* does not befit people; you are supposed to be an *'abd* (slave) of *Al-Jabbaar*. *Jabbaar* is not just tyrant ruler; you can be *jabbaar* when you harm or hurt other people's feeling or undermine their authority. *Thus does Allah seal over every heart [belonging to] an arrogant tyrant.* [Quran, 40:35].

An example is not listening to your parents and hurting them by your words or actions. *And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word. [Quran,* 17:23]. So never be arrogant.

3. Mend someone's heart.

If you have oppressed someone, ask for their forgiveness straight away. If you see people suffering, try to talk to them and show them

your care. Mend someone's heart because Al-Jabbaar will mend yours in times of need.

4. Turn to Al-Jabbaar to fix your faults.

Do you feel like you don't have enough time or skills to accomplish your goals? Never lower your standards; rather raise your faith in Al-Jabbaar to fix your deficiencies, put your life in order, and transform your sins into good deeds! Seek shelter in Him from all your distresses; take this as a general rule in your life.

5. Ask Al-Jabbaar.

The Prophet (ﷺ) used to say between two prostrations in prayer:

اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَاجْبُرْنِي، وَعَافِنِي، وَارْزُقْنِي ، وَارْفَعْنِي

Allahumma-ghfirlee, warHamnee, wahdinee, wajburnee, wa 'aafinee, warzuqnee, warfa'nee (O Allah, forgive me, have mercy upon me, guide me, support me, protect me, provide for me and elevate me) [Abu Dawood, Ibn Majah, At-Tirmidhee] *Wajburnee* refers to "reform or fix" my affairs.

The Prophet (ﷺ) also said in prostration and bowing:

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

SubHaana dhil jabarooti wal malakooti wal kibriyaa'i wal 'aDhamati (*How perfect He is, The Possessor of total power (jabaroot), sovereignty, magnificence and grandeur*) [Abu Dawood] Memorize these supplications so you can benefit from them.

O Allah, Al-Jabbaar, we know that You are the One who compels and restores and who is The Highest. Mend our hearts when we are distressed and protect us from oppression and from being oppressive to others. Make us obey Your commands willingly, and enable us to reach all our goals which are pleasing to You, ameen!

And Allah knows best.

AL-MUTAKABBIR

The Supreme, The Majestic

﴿ He is Allah , other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, The Supreme...﴾

﴿ هُوَ اللّٰهُ الَّذِیْ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ الْقُدُّوْسُ
السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ ؕ ﴾

[Quran, 59:23]

Al-Mutakabbir

Allah calls Himself *Al-Mutakabbir*— The Supremely Great, The Perfection of Greatness— on one occasion in the Quran. He is the One who is supremely great. Al-Mutakabbir reveals His Greatness and power at every moment and in every incident!

The Supreme, The Possessor of All Rights, The Perfect Greatness

Mutakabbir comes from the root *Kaaf-Baa-Raa,* which has three main meanings. The first main meaning is to be great in size, rank, or dignity, and the second to be great in age and in learning. The third main meaning to have rights, privileges, and attributes that others don't have.

This root appears 161 times in the *Quran* in 18 derived forms. Examples of these forms are kabura ("hard"), *yastakbiroona* ("arrogant"), *akbaru* ("is greater") and *al-kibari* ("the old age").

Linguistically, *kibriya* means greatness and sovereignty, and it encompasses the meanings of the perfection of one's self and existence; nobody can be described as such except Allah. *Allahu Akbar*– Allah is the Greatest— comes from the same root, as well as the name of Allah, Al-Kabeer. Al-Mutakabbir is the One who possesses all greatness, who is above having any of the qualities of His creatures, who cannot be harmed by the oppressors among His creation, and whose greatness and pride are the utmost.

Al-Mutakabbir Himself says: *He is Allah , other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him*. [Quran, 59:23]

Allah Al-Mutakabbir versus the arrogant

Allah (ﷻ) describes people as *mutakabbireen* (arrogant) on multiple occasions in the Quran. They have arrogance in their hearts and actions towards Allah by disbelieving in His signs and they are arrogant to other people by looking down on them due to position,

race, wealth, etc. The Prophet (ﷺ) said: *Allah is beautiful and loves beauty, arrogance is: rejecting the truth and looking down on people.* [Muslim, At-Tirmidhee] Only Allah is al-Mutakabbir in a positive sense.

A lesson on how to battle pride

What is the opposite of kibr (arrogance)? It is humility; the adornment of a believer.

What is the opposite of *kibr* (arrogance)? It is humility, the adornment of a believer. Abu Hurayrah (رضي الله عنه) narrated that the Prophet (ﷺ) said: *. . . and no one will exercise humility for Allah's sake, except that Allah will raise him up* [Muslim] Urwah ibn Zubair (رضي الله عنه) said: *I saw Umar carrying a large leather water canteen on his shoulder. I said to him, 'O Amir-ul-Mu'mineen, you shouldn't be carrying that'. Umar replied by saying, A delegation came to Medina and I saw their obedience to me, and some 'nakwah' entered into my heart and I wanted to destroy it.*

We all know of the strong personality of Umar (رضي الله عنه) and yet when a small amount of pride (*nakwah*) entered into his heart, he hurried in an attempt to destroy it before it destroyed him.

How Can You Live by This Name?

1. Be great by being humble.

O you who believe, whoever of you should revert from his religion, Allah will bring forth a people He will love, and who will love Him, (who are) humble towards the believers, and powerful against the disbelievers . . . [Quran, 5:54] The greatest strength that you can attain is to have true reliance upon Allah (عزوجل) and to seek His support in hardship and ease. The highest level of greatness you can attain is to show humility (*tawaada*) to your Lord. *Those who are well grounded in knowledge say: 'We believe in it; it is all from our Lord.' None will take heed except the people of understanding* [Quran, 3:7]. Don't only follow the ayaat or ahadeeth that suit you, but strive to apply the whole message to your daily life and dealings.

2. Respect others for the sake of Allah.

O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. [Quran, 49:11] Your knowledge of others is only by perception. Don't mock or insult others as they might have a higher position with Al-Mutakabbir than yourself! Respect others, even though they may possess less beauty, knowledge, wealth, fame, or status or have a different skin colour. The Prophet (ﷺ) said: *Whoever possesses an atom's weight of kibr will not enter into the paradise* [Muslim]. Abu Bakr (رضي الله عنه) said: *Let not any Muslim belittle another Muslim, for the lowest of the Muslims is great in the Sight of Allah.*

3. Battle arrogance.

Allah (عزوجل) is the only true king and you are His slave— let's not forget this. It's easy to fall into arrogance (*takabbur*), thinking you know better and transgressing the limits set by Allah al-Mutakabbir. So keep checking your heart for feelings of arrogance creeping in and deal with them straight away by reminding yourself of the greatness of Allah. Al-Hasan al-Basri said: *I wonder at the son of Adam! He uses his hand to wash himself from his waste once or twice a day, yet he seeks to compete with the All-Mighty?* Don't get carried away with your wealth or achievements, know it is from Al-Mutakabbir and not from yourself. The way to avoid arrogance is to remember Allah as much as we can until it becomes a habit to instantly thank Him for any good that comes our way, so increase in saying *alhamdulillah*!

4. Be humble to increase your knowledge

Abdullah ibn Mu'tazz (رضي الله عنه) said: *The humble student is the one who gets the most knowledge, just as the lowest places on earth collect the most water.* So always be humble towards your teachers and invoke Allah for them.

5. Ask al-Mutakabbir.

Every day ask Allah *al-Mutakabbir* to save you and protect you from the evil of pride and arrogance.

O Allah, Al-Mutakabbir, we know that You are supremely Great. Guide our hearts and actions to humility towards You, our Deen and Your creation. Protect us from arrogance and assist us to ways to cure any arrogance that entered our hearts. Make us of those who are blessed to witness Your Grandeur in Paradise, ameen!

And Allah knows best.

AL-KHAALIQ

The Creator, The Maker

﴿ He is Allah the Creator ﴾

﴿ هُوَ اللهُ الْخَالِقُ ﴾

[Quran, 59:24]

Al-Khaaliq

Allah calls Himself *Al-Khaaliq*— The Creator, or the Maker— on 11 occasions in the *Quran*. He is the One who creates everything from nothing. Al-Khaaliq invents and perfects according to His will and with the knowledge of what will happen!

The Creator, the Maker, the Planner

Khaaliq or Khallaaq (intensification) comes from the root *Khaa-Laam-Qaaf* which points to three main meanings. The first main meaning is to measure accurately or to proportion one thing according to another and the second is to create something based on a devised model or pattern. The third main meaning is to bring a thing into existence from non-existence and after making it exist, to change it to something else.

This root appears 261 times in the *Quran* in eight derived forms. Examples of these forms are *khalaqakum* ("created you"), *khuluqin* ("of moral character"), and *ikhtilaaqun* ("a fabrication").

Linguistically, *khalq* refers to creating, making, and giving measurement. Al-Khaaliq is the One who created the material and time present in the universe, gave matter to its properties and set in motion its laws. He has total control over everything and manages all its affairs but is independent of all that He created. Allah alone is the creator and all the rest is creation.

Al-Khaaliq Himself says: *He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names* [Quran 59:24] *Say, 'Allah is the Creator of all things, and He is the One, the Prevailing.'* [Quran, 13:16] *and That is Allah, your Lord, Creator of all things; there is no deity except Him, so how are you deluded?* [Quran, 40:62]

The product of Allah

Allah (ﷻ) mentions in the *Quran* that He is *ahsaanul khaaliqeen*, the best of creators. This is meant metaphorically— there are no other creators. When we look at tawheed— our belief in the oneness of Allah— we see two aspects: the unity of Allah and the unity of the creation. They are not mixed in any way, the creation is the product of

Allah Al-Khaaliq.

For example a chair: the cotton fabric comes from plants, the metal from rocks, and the wood from trees; all that people did is reassemble these sources into a piece of furniture. Human beings manipulate or reassemble that which already exists— we cannot and will never create anything.

A mind-blowing argument

Most ayaat of the *Quran* are a reminder for those who believe in Allah (ﷻ), reminding them of Him as Creator and how to praise and be thankful to Him. In a few *ayaat* Al-Khaaliq powerfully presents the truth to atheists: *Or were they created by nothing, or were they the creators [of themselves]? Or did they create the heavens and the earth? Rather, they are not certain.* [Quran, 52:35-36]

The argument starts with Allah (ﷻ) giving the atheists a first option: if they don't believe in a creator then were they created from nothing? Nothing cannot produce something, that's the first option cancelled.

Allah gives them a second option: then, did you create yourselves? If you didn't exist then you can't do any creating. Allah (ﷻ) continues: did you create the heavens and the earth? Even if they claim to have created themselves, did they create the vast heavens and earth? Indeed, they are uncertain; somebody had to create them. Al-Khaaliq leaves mankind with these two options to think about. That is the logic of belief in Allah (ﷻ), and the believers should be able to convey these *ayaat* or verses.

How Can You Live by This Name?

1. Strengthen your relationship with Al-Khaaliq.

If there is anything you desire, ask the One who creates everything; if you desire children ask Al-Khaaliq, but also turn to Him for the smallest matters. The Messenger of Allah (ﷺ) said: *Each of you should ask for his needs from Allah, even if the strap of your sandal breaks, because if Allah does not facilitate it, it will never be possible.* [At-Tirmidhee] No evil eye, magic, or any force on earth can prevent what Al-Khaaliq has destined to come into existence. Firawn tried

his best to prevent Musa (عليه السلام) from coming into being and growing up to destroy his kingdom, but when Al-Khaaliq decides to create something it will be. So ask Him for all your needs and wishes.

2. Don't fear created things.

Don't fear the creation, only fear the Creator. Stop fearing people's opinions, poverty, failure, etc., and focus on pleasing Al-Khaaliq. He will suffice for your needs. Our problem is that we often try to please people while angering Allah (عز وجل), like joining in backbiting to be "cool." The Prophet (ﷺ) said: *Whoever sought the pleasure of Allah though it was displeasing to the people then Allah becomes pleased with him, and will make the people pleased with him, and whoever sought the pleasure of the people though it was displeasing to Allah then Allah becomes displeased with him and will make the people displeased with him.* [Ibn Hibban, At-Tirmidhee]

3. Don't call people "creator."

In the English language "to create," is also used in the senses of forming, producing, or making. However, referring to "creating" we must not use it for people in the sense of making something existent from nothing, calling people "creator."

4. Look at nature.

Allah Al-Khaaliq says: *You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]* -don't be content with just one look, look more times and see- *are there any breaks* [Quran, 67:3] *And the earth – We spread it out and cast therein firmly set mountains and made grow therein [something] of every beautiful kind, Giving insight and a reminder for every servant who turns* [to Allah]. [Quran 50: 7-8] Form a new habit: take at least five minutes each day to sit down, day or night, and actively look around you, remember Al-Khaaliq, and stand before Him.

O Allah, Al-Khaaliq, we know that You are the Creator of all that existed, exists, and will exist. Lead us to unshakable belief in you as our Creator and let us never ascribe partners to You. Guide us to

please You and to ask You for our needs and wishes, awaken us to reflect on the creation, and make us of those who are good in form and good in manners, ameen!

And Allah knows best.

AL-BAARI'

The Originator

﴿ He is the Creator, the Originator, the Fashioner ﴾

﴿ هُوَ اللهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ﴾

[Quran, 59:24]

Al-Baari'

Allah calls Himself *Al-Baari'* — The Originator, The Maker, The Evolver— on three ocassions in the Quran. He is the One who creates form out of nothing. Al-Baari' creates with no model or similarity and evolves that which is in perfect proportion and harmony without any fault!

The Originator, The Producer, The Inventor

Baari' comes from the root *Baa-Raa-Hamza* which points to three main meanings. The first main meaning is to create and to form out of nothing and the second is to evolve, using pre-existing matter. The third main meaning is to be individual and free and clear from another, and from fault and blemish.

This root appears 31 times in the *Quran* in 10 derived forms. Examples of these forms are *tabarra'a* ("will disown"), *baraa'atun* ("is an exemption"), *baree'un* ("free"), and *al-bariyyati* ("(of) the creatures").

Linguistically, scholars mentioned two concepts related to the root *Ba-Ra-'a: bari'a*, which means to be free from or distant from something and *baree'a*, which means creation. In the context of Allah (ﷻ) *Al-Baari'* means He is the Creator, the Originator, the Inventor who distinguished all creatures from each other by their detailed characteristics!

Al-Baari' Himself says: *He is Allah , the Creator, the Inventor, the Fashioner; to Him belong the best names* [Quran, 59:24] and . . . *That is best for [all of] you in the sight of your Creator.* [Quran, 2:54]

The fly in the Quran

Allah Al-Baari' makes a parable: *O mankind! Here is an example for your understanding, so listen to it carefully. Those deities whom you call besides Allah, cannot create a single fly, even if they all combined their forces, rather, if a fly snatches away anything from them they cannot even get it back; how feebleminded are the suppliants and how powerless are those whom they supplicate!* [Quran, 22:73]

Allah (ﷻ) revealed specific knowledge to the Prophet (ﷺ), for

example in the field of science, and the believers must be certain this is truth. In this *ayah* Allah al-Baari' is challenging anybody, including modern-day scientists, to make a fly and they are not able to. A fly is a complete living being with a tiny yet comprehensive flight management, guidance, and surveillance system without turbines or propellers— a marvellous nano-technological design.

How Can You Live by This Name?

1. Have firm confidence in al-Baari'.

Let this divine attribute of Allah (عَزَّوَجَلَّ) restore your confidence in times when modern science tries to divert you away from belief in a Creator. A Bedouin who lived in the desert and who expressed it most eloquently, when he was asked, *How do you know your Lord? He said: If you see the camel dung you know that a camel has passed this way, and if you see a footstep you know that a person has passed this way, so the heaven with its stars and the earth with its mountain passes and the oceans with their high waves all point to the existence of the All-Hearing, All-Seeing.* Let this inspire you in *yaqeen* (certainty) and faith.

2. Disassociate yourself from the bad.

Distance yourself (*baraa'a*) from the *haraam* and those who do bad, are corrupt, or cause mischief. But don't stop there, distance yourself from bad first, then enjoin good and forbid evil. As a believer you should always be pro-active and strive for *ehsaan* (excellence) in whatever you do in society. Al-Baari' said: *Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful.* [Quran, 3:104].

3. Know that everything besides Him is created.

The Messenger of Allah (ﷺ) said: *There is no obedience to the creation, in disobedience to the Creator. Obedience is only in what is good.* [al-Bukharee] Be very honest with yourself and look at how

many occasions in your life you've actually tried to please the creation instead of pleasing al-Baari'. Then renew your intention, (*niyaa*) to strive for the pleasure of Him only.

4. Ponder the creation of al-Baari'.

Look at the morning or evening sun, at tiny insects, flies, plants, and flowers. Study science and do so with the intention of pondering His creation. Also seek cure in the places Al-Baari' revealed to His Prophet, for example by studying the book: *Medicine of the Prophet* by Ibn Qayyim al Jawziyah.

5. Spread the message.

Use your knowledge of this powerful name to give *da'wah* to those who do not believe in their Creator. *Ayah* 73 in Surah al-Hajj is an amazing example for you to use. The Messenger of Allah (ﷺ) said to 'Ali (رضي الله عنه): *If Allah guides a person through you, it is better for you than all that is on the earth.* [Al-Bukharee, Muslim] Let this motivate you to daily carry out an act of dawah, from showing good manners to conveying even one *ayah*, as the smallest deeds can be part of Allah's guidance of someone to Islam.

O Allah, Al-Baari',we know that You create and form from nothing. Make us confident in our belief in You as the Originator of everything and let us worship you alone; guide us to obey You, distance ourselves from bad, enjoin good, and forbid evil. Help us ponder Your creations and appreciate Your power and greatness and give thanks to You, and maks us of those who carry the da'wah of Your Oneness to others in the best way, ameen!

And Allah knows best.

المصور
AL-MUSAWWIR
The Fashioner
﴿ He is the Creator, the Originator, the Fashioner ﴾
﴿ هُوَ اللهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ﴾
[Quran, 59:24]

Al-Musawwir

Allah calls Himself *Al-Musawwir*— The Fashioner, The Bestower of Forms— on one occasion in the Quran. He is the One who forms and shapes all that exists. Al-Musawwir gave everything its own distinct shape and inclination or desire – despite the great variety of the creation – every single creature is unique!

The Shaper, The Fashioner, The Bestower of Forms

Musawwir comes from the root *Saad-Waw-Raa*, which points to three main meanings. The first main meaning is to make something incline, lean, or bend, and the second is to form, fashion, sculpt, imagine, or picture something. The third main meaning is to have an inclination or desire towards something.

This root appears 19 times in the *Quran* in five derived forms. Examples of these forms are *wasawwarakum* ("and He formed you"), *as-soori* ("the trumpet"), and *sooratin* ("form").

Linguistically, *khaaliq*, *baari'*, and *musawwir* are interrelated in meaning and deal with the aspects of Allah (عَزَّوَجَلَّ) as Creator; all the rest is creation. Al-Musawwir bestows forms and not by way of copying— He is far above that. Al-Musawwir says *Be*! and it is, with the attributes and the form that He has chosen for it. He does what He wills and creates what He wills in the form that He wills.

Al-Musawwir Himself says: *He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.* [Quran, 59:24]

The Relation of Al-Khaaliq, Al-Baari', and Al-Musawwir

In *Surah Al-Hashr, Al-Musawwir'* is mentioned after *Al-Khaaliq* (The Creator, The Maker) and *al-Baari'* (The Originator). Some scholars have said that in this *ayah* the attribute of creation refers specifically to Allah's determination of what He creates, so it comes first. The name *Al-Baari'* refers to the creative act of bringing about what Allah wills to create. Finally, the name *Al-Musawwir* (the Fashioner) refers to giving each created thing its particular form. So Allah decrees what

He creates, brings it into existence, and specifies its particular, unique form.

Scholars also have differentiated between these three names as follows: *Al-Khaaliq is the One Who created from nothing all creatures that exist, according to their decreed qualities. Al-Baari' is the One Who made man from al-baraa, i.e., clay. Al-Musawwir is the One Who creates various forms and shapes. So Al-Khaaliq is a general word, al-Baari' is more specific and Al-Musawwir is even more specific* [Kitaab Sharh Asmaa' Allaah ta'aala al-Husnaa, Dr. Hissah al-Sagheer].

How Can You Live by This Name?

1. Be happy with how Al-Musawwir shaped you.

We live in a time of cosmetic surgery; if you don't like how you look, you can change yourself with a medical procedure. Allah (عَزَّوَجَلَّ) says: *He it is who shapes you in the wombs as He pleases. There is no god but He, the Mighty, the Wise.* [Quran, 3:6] Be content with how Al-Musawwir shaped you by His ultimate wisdom. For example, if we were as beautiful as the Prophet Yuusuf (عَلَيْهِ السَّلَام), would we be able to withstand the temptations he faced? When you look at yourself in the mirror, say *Alhamdulillah*. If Shaytan tempts you to complain about any of your facial or body features, remember those who are blind, sick, or disabled.

2. Reflect on beautiful shapes.

Allah (عَزَّوَجَلَّ) says: *Then We made the seed a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators.* [Quran, 23:14] Everything you see around us is proof of Allah's existence. To please your senses, He designed flowers, trees, fruits, and even cows and sheep, etc. to have very appealing shapes. Amazingly, when it comes to outside your range of normal vision, the mosquitoes, bees, and other insects are very terrifying to look at. He ensured that you live a pleasant life, so thank Al-Musawwir for the blessings of beautiful shapes to look at.

3. Live up to your potential!

Know your position. *Indeed, We have created the human being upon the best of forms.* [Quran, 95: 4] Al-Musawwir created and formed you with a particular brain, heart, face, and limbs, which differentiate us from the animals. How do you use them? You will be questioned on the Day of Judgment as to how you use your hearing, your sight, and your hearts. So use these faculties to do as many good deeds as you can and don't use them to harm yourself or others by sinning, nor by going to forbidden places.

4. Worship *Al-Musawwir* alone.

Allah (عَزَّوَجَلَّ) alone deserves your worship. *This is the Creation of Allah. Now show me that which those (you worship) beside Him have created. Nay, but the wrong-doers are in manifest error!* [Quran, 31:11] Remember this ayah when you feel tempted to turn to others for your desires instead of to Al-Musawwir.

5. Ask *Al-Musawwir.*

Is not He Who created the heavens and the earth able to create the like of them? Yes Indeed! and He is the Superb Creator (of all), the Ever-Knowing. Surely His Command, when He wills a thing, is only to say to it: 'Be!' and it is! Therefore glory be to Him in Whose hand is the Kingdom of all things, and to Him you shall be brought back. [Quran, 36:82-83].

Al-Musawwir perfected everything you see around you; don't you think He can solve all your problems? So remember when you supplicate: nothing is impossible for *Al-Musawwir.*

O Allah, Al-Musawwir, we know that You are the One who forms the whole creation. Make us of the shaakireen (the grateful ones) for our own forms and the shapes around us, help us ponder Your creations and ask You at all times. Make us of those who use the blessings you gave us for good, and make us witness the beautiful shapes of Paradise, ameen!

And Allah knows best.

الغفار
AL-GHAFFAAR
The All- and Oft-Forgiving
﴿ And I invite you to the Exalted in Might,
the Perpetual Forgiver ﴾
﴿ وَّاَنَا اَدۡعُوۡكُمۡ اِلَى الۡعَزِيۡزِ الۡغَفَّارِ ﴾
[Quran, 40:42]

Al-Ghaffaar

Allah calls Himself *Al-Ghaffaar*— The All-and-Oft-Forgiving— on five occasions in the Quran. He is the One who forgives and covers us time and time again. *Al-Ghaffaar* is the One Who forgives our sins, veils our shortcomings, and protects us from the effects of our mistakes in this life and the next so we can go on without shame or guilt!

The Oft-Forgiving, The One who veils and protects

Ghaffaar comes from the root *Ghayn-Faa-Raa*, which points to three main meanings. The first meaning is to cover, veil, conceal, and hide. The second meaning is to pardon, to forgive, and to set aright. And the third meaning is to cover a thing to protect it (from dirt).

This root appears 234 times in the *Quran* in nine derived forms. Examples of these forms are yaghfiru (He forgives, will forgive), *wa-is'taghfir* (and ask forgiveness), and maghfiratun (forgiveness).

Linguistically, ghaffaar is a hyperbolized noun, which implies quantity and continuity. Al-Ghaffaar is the One who forgives all kinds of sins over and over again. He sets us free from the guilt and shame of our own faults so we can feel inner peace, and He can transform wrong deeds and change them into what become good deeds.

Al-Ghaffaar Himself says: *Lord of the heavens and the earth and whatever is between them, the Exalted in Might, the Perpetual Forgiver. . .* [Quran, 38:66] And . . . *Unquestionably, He is the Exalted in Might, the Perpetual Forgiver.* [Quran, 39:5]

A beautiful invocation

The Arabic word أَسْتَغْفِرُ الله *astaghfirullah* (I seek forgiveness of Allah), is from this same ghaa-faa-raa root and is a beautiful, comprehensive request to Allah (عَزَّوَجَلَّ) to forgive us, hide away our faults, watch over us, and protect us from faults. *Maghfirah* is the word for this profound concept of forgiveness, covering, and protection..

Examples of *magfirah*

Allah Al-Ghaffaar covers and protects in the most beautiful ways, both

spiritually and physically. An example is that He keeps your thoughts and intentions hidden from other people; your innermost feelings are well-protected and covered by Al-Ghaffaar. Another example is that Al-Ghaffaar physically covers us; He clothes our inner body nicely with skin. Imagine muscles being on the surface. Without this skin man would look appalling. Another example of Allah's *maghfirah* is that He veils a believer's private sins and misdeeds and doesn't publicize them to others.

How Can You Live by This Name?

1. Forgive to be forgiven.

Be honest with yourself— have you always forgiven others or did you just say "I forgive you," while ill feelings lingered in your heart? . . . *and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.* [Quran, 24:22] Each night before you go to sleep try to cleanse your heart from grudges and ill-feelings and when you find it hard to forgive, remind yourself of the greatest motivation: Allah's forgiveness. There's no space for a big ego if you want to be forgiven by Allah (عَزَّوَجَلَّ).

2. Seek forgiveness to increase your blessings.

He says: And said, *'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver.'* [Quran, 71:10] What will happen if you ask for forgiveness? Al-Ghaffaar will increase your blessings. *He continues: He will send [rain from] the sky upon you in [continuing] showers. And give you increase in wealth and children and provide for you gardens and provide for you rivers.* [Quran, 71:11-12] So next time you want something, increase in seeking forgiveness (or *istighfaar*).

3. Don't hunt for other people's mistakes.

Al-Ghazali said about the attribute of *maghfirah: Every creature is bound to have perfection and imperfection, or ugliness and beauty, so whoever overlooks the ugly and mentions only the beautiful is one who shares in this attribute.* As a true believer, always highlight the good of others and cover their faults. Never hunt for others' mistakes.

4. Follow up a bad deed with a good one.

Al-Ghaffaar tells you: *But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance.* [Quran, 20:82] and *Except for those who repent, believe, and work righteous deeds. For those, Allah will change their evil deeds into good deeds, and Allah is Most Forgiving, Most Merciful.* [Quran, 25 : 70] What often happens is that we sin and feel bad but remain passive.

Al-Ghaffaar tells you exactly what to do to get perpetual forgiveness: turn to Him sincerely in repentance no matter how often you've sinned, follow up your bad deed with a good one, and be determined to stay on the right path. Then *Al-Ghaffaar* will transform your evil deeds into good deeds— a great blessing. So next time you sin, open the Quran and read or give some *sadaqah*. You have much opportunity to do good, but don't delay!

5. Give thanks.

Reflect on the fact that Al-Ghaffaar veils your sins and bad deeds for others again and again, and thank Him for this blessing.

6. Follow the examples in the Quran and Sunnah.

Look for the Quranic supplications for forgiveness Al-Ghaffaar blessed you with and use them when you ask for His *maghfirah*, for example: *Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful.* [Quran, 23:109] Study the ways the Prophet (ﷺ) used to seek forgiveness by using the morning and evening *adhkaar* (remembrance) to be found in the book of supplications *Hisnul Muslim* (Fortress of the Muslim). Examples are daily invocations like: غُفْرَانَكَ ghufraanaka (I seek Your forgiveness) when you exit the toilet, saying :

astaghfirullah wa atoobu ilayk أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ

(I seek your forgiveness and turn to You) more than 70 times a day.

O Allah, Al-Ghaffaar, we know that You forgive, cover, and protect us continuously. Forgive our sins, the first one, the last one, the hidde,n and apparent, and enable us to keep turning to You seeking forgiveness. Conceal our shortcomings in this life and on the Day of Judgement, protect us from the effects of our sins, and aid us to be forgiving to others, ameen!

And Allah knows best.

AL-QAHHAAR

The Subduer, The Ever-Dominating

﴿ Whose is the Kingdom this Day? It is Allah's, the One, the Subduer ﴾

﴿ لِمَنِ الْمُلْكُ الْيَوْمَ ۖ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴾

[Quran, 40:16]

Al-Qahhaar

Allah calls Himself *Al-Qahhaar*— The Subduer, The Ever-Dominating— six times in the Quran. He is the One who prevails over all and to whom all creatures surrender. *Al-Qahhaar* dominates the whole universe, He is victorious over any opposition, and His will is irresistable.

The Subduer, the Prevailer, The Conqueror

Qahhaar comes from the root *Qaa-Haa-Raa*, which points to three main meanings. The first main meaning is to overcome, overpower, dominate, or prevail, and the second to subdue and subjugate. The third main meaning is to compel against someone's wishes.

This root appears ten times in the Quran in three derived forms. Examples of these forms are *taqhar* ("oppress") and *al-qaahiroona* ("the subjugators").

Linguistically, *Qahhaar* has the structure of intensification and is the intense form of *Al-Qaahir*, The Irresistible. Al-Qahhaar is the One with majestic strength. He has the supreme authority and ultimate power to do anything; He can subdue anyone to compel him or her to His will.

The names *Al-Qahhaar* and *Al-Lateef* (The Subtle) are sometimes used together to refer to the opposing yet complementary ways of Allah (عزوجل); He is The Subduer, but also The Most Wise and the Most Just. *Al-Qahhaar* started life on earth by a blow in Adam's body and ends by a blow on the trumpet.

Al-Qahhaar Himself says: *O [my] two companions of prison, are separate lords better or Allah, the One, the Prevailing?* [Quran, 12:39] *Say, 'Allah is the Creator of all things, and He is the One, the Prevailing.'* [Quran, 13:16] *and . . . Say, [O Muhammad], I am only a warner, and there is not any deity except Allah , the One, the Prevailing.* [Quran, 38:65]

The One and His supreme power

In each of the six *ayaat* in the Quran in which this beautiful name

is mentioned it is amazingly combined with Al-Waahid (The One). Allah (عَزَّوَجَلَّ) demonstrates that every single creature submits to Allah willingly or unwillingly and that is by the power and force of *Al-Qahhaar*; this supreme power rests with Him *only*.

The skies, the earth, the angels, and all the creatures obey Him. Al-Qahhaar left us the choice: either we come to Him willingly or He'll make us come to Him anyway. Allah says: . . . then said to it and to the earth, Come up (you two) willingly (or: in obedience) or unwillingly! They (both) said, We come up willingly. [Quran, 41:11]

A Soul-shaking Moment with *Al-Qahhaar*

One of the greatest examples is that the whole creation is subdued by death. Allah (عَزَّوَجَلَّ) describes to us an amazing scene: *The Day when they will (all) come out, nothing of them will be hidden from Allah. Whose is the kingdom this Day?* (Allah Himself will reply to His Question): *It is Allah's the One, Al-Qahhaar.* [Quran, 40:16]

How Can You Live By This Name?

1. Submit. Surrender.

What does Islam mean? It means you submit and you surrender to the Lord of the Worlds. *As his Lord said to him, Surrender, (i.e., be Muslim) he said, I have surrendered to The Lord of the worlds.* [Quran 2:131] Surrender your heart, your limbs, your actions, your speech, your senses, your talents, and your skills all to Him by using them to do good deeds. Don't submit to your own desires and whims; submit to *Al-Qahhaar* willingly. Know that submission is not a sort of humiliation but rather an apprehension and a beautiful glorification.

2. Ponder how Al-Qahhaar expresses His will.

The sea or the wind can be at times deadly and at other times beautiful and calm. Look at how *Al-Qahhaar* commanded nature to change at His will: the fire that didn't burn Ibrahim (عليه السلام), the knife that didn't slaughter Ismaeel (عليه السلام), the whale that swallowed Yunus (عليه السلام) but didn't digest him. Teach your children the stories of the Quran and ponder the effect of His will all around you, like gravity, water, and fire.

3. Be kind to the weak.

Be compassionate and kind to the weak, especially to the orphans and the poor. *Then, as for the orphan, then do not subdue (him), and as for the beggar, then do not scold (taqhar).* [Quran, 93:9-10] Imagine facing The Subduer, The Ever-Dominating, on the Day of Judgement, where people are either oppressors or oppressed. Who will be more fearful?

4. Be good to people at all times.

Remember the overpowering attribute of Allah (عزوجل) and be motivated to treat people well. Umar ibn al-Khattaab (رضي الله عنه) asked his son to put his face in the dust as he was dying so that *Al-Qahhaar* would have mercy upon him. Umar Ibn al-Azeez ordered his servant to remind him of *Al-Qahhaar* in case he saw him oppressing anyone. Remind yourself of Al-Qahhaar to be good, just, and fair to others at all times.

5. Abandon your sins.

The Prophet (ﷺ) said: *Two eyes will not be touched by Hellfire: An eye that cries from the fear of Allah, and an eye that spent the night in a guard post in the path of Allah (Jihad)* [At-Tirmidhee] Al-Qahhaar compels your tongue at the time of your death and you might be unable to say *la ilaaha illAllah* because of your bad deeds. Have you noticed what a simple phrase *la ilaaha illAllah* is and that you can say it without even moving your lips? Still it is the will of Al-Qahhaar that will enable you or not enable you to say it. So abandon your sins and remember the power of Al-Qahhaar to subdue your limbs.

6. Ask Al-Qahhaar.

The Prophet (ﷺ) would say when he turned during sleep at night :

لا إِلَهَ إِلَّا اللهُ الْوَاحِدُ الْقَهَّارُ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ

Laa ilaaha illAllahul waaHidul qahhaaru, rabbus-samaawaati wal arDi wa maa baynahumaal ʿazeezul ghaffaaru

(None has the right to be worshipped except Allaah, The One, Al-Qahhaar. Lord of the heavens and the Earth and all between them,

The Exalted in Might, The Oft-Forgiving) [Al-Bukaree, Muslim] Revive this sunnah in your life!

O Allah, Al-Qahhaar, we know that You overpower everything. Make us of those who bow to You in Islam, adorn us with apprehension of You, and aid us to surrender our hearts and our actions to You only. Make us ponder Your power, abandon our sins, and be kind to the weak, ameen!

And Allah knows best.

الْوَهَّابُ
AL-WAHHAAB
The Giver of Gifts
﴿ ... grant us from Yourself mercy.
Indeed, You are the Bestower ﴾
﴿ رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَهَبْ لَنَا
مِنْ لَّدُنْكَ رَحْمَةً ۚ اِنَّكَ اَنْتَ الْوَهَّابُ ﴾
[Quran, 3:8]

Al-Wahhaab

Allah calls Himself *Al-Wahhaab— The Giver of gifts, The Most Liberal Bestower—* three times in the Quran. He is the All-Giver who bestows gifts, favors, and blessings upon the whole creation. Al-Wahhaab gives gifts constantly, generously, endlessly, and without expecting anything in return!

The Great Giver, the One who constantly bestows

Wahhaab comes from the root *Waw-Haa-Baa,* which points to three main meanings. The first meaning is to give for no compensation, to donate, to offer as a present, or to bestow and the second is to grant or endow. The third main meaning is to cause something to be.

This root appears 25 times in the Quran in two derived forms. Examples of these forms are:

hab ("grant") and *yahabu* ("he grants").

Linguistically, *wahhaab* has the structure of intensification and is the intense form of *Al-Wahib,* the giver. The word *hiba* means gift. Al-Wahhaab is the source of all gifts, bestowing favors with the most detailed wisdom. His gifts come in the form of moments you experience, scenes you see, things you hear, and as material blessings.

Al-Wahhaab Himself says: *Or do they have the depositories of the mercy of your Lord, the Exalted in Might, the Bestower?* [Quran, 38:9] He said, *My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower.* [Quran, 38:35]

How can you recognize a gift?

Rizq (provision) is something that's written for you, but you have to work for it; it depends in part on your efforts. A gift (*hiba*) isn't something directly related to your efforts. A person you missed suddenly calling you or getting something just at the right moment are gifts. Sometimes you give gifts to someone you love and sometimes you give gifts to draw someone closer to you. What does it mean when *Al-Wahhaab* gives you a gift? It might mean that He gives you a gift so

that you can come closer to Him, even though you were going astray.

How Can You Live by This Name?

1. Remember Al-Wahhaab.

When someone gives you a gift, you thank him or her. So what about the Giver of all gifts? The difference between a believer and disbeliever is that the latter lives with the gifts of Allah (ﷻ) but doesn't remember Him, while a true believer knows the giver through the gifts. Always be thankful to your maker for everything you get. If you contemplate the universe you get to know Allah; if you realize His gifts, your heart will melt out of love for Him.

2. Be a true giver.

Al-Ghazali said: *Whoever bestows gifts with an eye to some interest to be realized by it sooner or later, either appreciation, affection or release from blame, or acquiring distinction of mention— he is neither a giver nor generous, but rather engaged in transaction and recompense . . . But the one who sacrifices all he owns, even his life, for the sake of Allah alone— such a one is worthy of being named giver and generous.* Make your way of giving an act of 'ibaadah (worship). How? Give gifts or favors for the sake of Allah (ﷻ) and not to get something in return.

3. Use the gifts of Al-Wahhaab in the right way.

Thank Al-Wahhaab by using His gifts to please Him. An example is the mobile phone; Al-Wahhaab gave you this technology, so use it for sharing knowledge and not for wasting time. If He gives you a nice afternoon with friends, don't use it for backbiting or spending time in places of immoral behaviour.

4. Learn from the love of the companions.

Ja'far's right hand, may Allah be pleased with him, was chopped off in battle, so he held the Islamic flag with his left hand. Another blow chopped off his left hand, so he held the flag up with his upper arms and held it there until he died. What love could drive him to sacrifice his life? Read about and learn from this and other great role models

and sacrifice for *Al-Wahhaab* out of deep love.

5. Ask al-Wahhaab.

Amazingly, using this *ism* (name), there are more than one Quranic invocations; you will find the prophets, peace upon them, asking Al-Wahhaab for mercy, offspring, etc., ending with innaka *anta al-Wahhaab*– verily You are Al-Wahhaab. Look for these *ayaat*, memorize them, and use them in your daily life.

6. Don't praise yourself.

Sometimes we say, *I got married, worked hard, and got a beautiful house.* Or we say, *I gave my child a good upbringing, that's why he is so good-mannered— I made my son like that!* Don't forget it was Al-Wahhaab who bestowed these favors on you. Your child is given to you as a gift from Al-Wahhaab. *And We granted him (Abraham) Isaac and Jacob, each of whom did We guide; and before him, We did guide Noah, and among his progeny, David, Solomon, Job, Joseph, Moses and Aaron. Thus do We reward the good-doers.* [Quran, 6:84]

7. Ponder what Al-Wahhaab has given you.

First of all, He gave you your existence. Then think of the greatest gift *Al-Wahhaab* gave you: guidance. Think about water, which is scentless and colourless. Imagine if water were sticky— how could you wash yourself? Look at your memory and how Allah gave foods a nice smell. All of these are gifts of Al-Wahhaab; ponder them.

8. Give gifts to others.

The Prophet (ﷺ) said, *Give gifts, for this will increase your mutual love* [Muslim]. No human being gives anything for nothing, even if it's that we give to gain the reward of Allah (ﷻ) by it. The only One Who gives asking for nothing in return is Al-Wahhaab. If a human being gives you a gift, who is the real donor? It is Al-Wahhaab who inspired him to give you what he has given you! So first thank Allah (ﷻ) for inspiring people to help you, and then be grateful to the people by doing a favor for them, or, if you can't, by saying *jazakAllahu khayran (may Allah recompense you with good) or barakAllahu feek*.

O Allah, Al-Wahhaab, we know You are the Giver of all gifts. Make us of those who are grateful for Your gifts and use them to please You, and adorn us with love for You. Make us ponder Your gifts, inspire us to give gifts to others, and give us from Your mercy that overwhelms us in this present world and the world to come. Verily, You are the best giver of gifts, ameen!

And Allah knows best.

AR-RAZZAAQ

The Provider

﴿ ... Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength ﴾

﴿ اِنَّ اللّٰهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِيْن ﴾

[Quran, 51:58]

Ar-Razzaaq

Allah calls Himself *Ar-Razzaaq*— The Provider, The Bestower of Sustenance— on one occasion in the Quran. He is the One who creates all means of nourishment and provision. *Ar-Razzaaq* provides all of His slaves with sustenance no matter how many they are or how great their need!

The Provider, The Supplier

Razzaaq comes from the *root Raa-Zaa-Qaa* and points to three main meanings. The first main meaning is to receive something beneficial or to receive a portion or share. The second main meaning is to be provided or supplied with the necessities of life.

This root appears 123 times in the Quran in four derived forms. Examples of these forms are *razaqnaakum* ("we provided you") and *al-rizqa* ("the provision).

Linguistically, *Razzaaq* has the structure of intensification, indicating a complete way of providing and sustaining. Ar-Razzaaq bestows all means of support and growth, both for the body and soul.

Ar-Razzaaq Himself says: *Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength.* [Quran, 51:58]

What is *rizq*?

Rizq (provision) is what benefits you and it includes not just money but also knowledge, good manners, security, peace of mind, and spiritual enhancement. Allah Ar-Razzaaq created your rizq, and He delivers it to you in the way He wants: *And there is no creature on earth but that upon Allah is its provision [rizq], and He knows its place of dwelling and place of storage. All is in a clear register.* [Quran, 11:6]

The test of *rizq*

Ar-Razzaaq told us that if we don't rule with justice, there will be corruption on earth. These days resources are overused, people are abused, and wealth is not being distributed justly. People ask: *why is there poverty? Why are people starving?* Our actions have

consequences. We human beings created a system that went against the way Allah the All Wise instructed us to live. Wealth can be a trial and poverty a reason for elevation in the Hereafter; these are the ways of Ar-Razzaaq.

How Can You Live by This Name?

1. Be content.

Be satisfied with all the rizq you are given. Umar ibn al-Khattaab (رضي الله عنه) said: *If something is meant to go elsewhere, it will never come on your way, but if it is yours by destiny, from you it cannot flee.* Complaining about your body or your wealth means you complain against Ar-Razzaaq; strive for *ridaa* (contentment with His Decree).

2. Work hard.

Provision has to do with honesty and uprightness. What you see of wealth given to some and poverty to others is only superficial; Allah (عزوجل) will bestow the best types of *rizq* on the best types of people. You need to work as if your *rizq* depends on how hard you try, but in your heart you know that nothing will come to you except what He has written for you. Knowing that *rizq* is guaranteed is not an excuse to be lazy. Ar-Razzaaq recompenses you according to your intentions.

3. Understand the ways of Ar-Razzaaq.

Some people do good deeds and practise their religion, yet they don't feel much spiritual comfort. This motivates them to hasten to do more righteous work, which helps them to go to the higher and better spiritual state that Allah Ar-Razzaaq wants them to reach. So you might feel deprived of spiritual *rizq* (like tranquility in the heart), but this is a way Allah (عزوجل) causes you to be motivated to do more and therefore be elevated even more.

4. Trust in Ar-Razzaaq.

Never commit bad deeds in the name of seeking provision, and trust that all provisions will come from Allah (عزوجل). A beautiful example is the baby raven; when it hatches, it looks white and therefore its mother (black in color) denies it and doesn't recognize it. Then Ar-

Razzaaq sends it insects to feed on until its feathers grow and turn black for its mother to recognize it. As a baby this bird is left forsaken, but Allah sends it its provision. Just as He provided for you when you were in the womb, He will provide for you after you are born.

5. Ponder what Ar-Razzaaq has given you.

Ar-Razzaaq placed us on fertile lands with countless blessings; even without care the green crops grow, flowers blossom, fruits and vegetables come out of the soil, and the blue oceans are bursting with fish. Ar-Razzaaq places the meat of most animals and birds at our service and gives them pure milk and honey. Contemplate your environment and grow your love for Ar-Razzaaq and your will to please Him.

6. Remember the counterparts in the hereafter.

All the blessings from this world have perfect counterparts in the Hereafter. Remember the food and drinks in *Jannah* and ask Ar-Razzaaq for them each day. The people of the hellfire will have the most horrific foods and drink; ask Ar-Razzaaq to protect you from these.

7. Use your rizq in the right way.

Be trustworthy with Allah's provisions; don't seek *haram* means; this also prevents your supplications from being answered. One of the things that prevent your *rizq* from reaching you is your sin. So if you see people disobeying Allah who have material *rizq*, Ar-Razzaaq may have denied them their spiritual *rizq*, which is much worse.

8. Learn how to increase your *rizq*!

In the Quran and Sunnah ways are mentioned for you to increase your *rizq*; look out for them. Examples are striving for *taqwa*, praying with *khushoo'*, having tawakkul (reliance on Allah), upholding the ties of kinship, being thankful, asking for forgiveness and repenting, giving charity, and reading the Quran. When Fatima (رضي الله عنها) complained to the Prophet (ﷺ) about her heavy work, he said: *Shall I direct you to something better than what you have requested? When you go to bed say 'Subhan Allah' thirty-three times, 'Alhamdulillah' thirty three*

times, and Allahu Akbar' thirty four times, for that is better for you than a servant. [Al-Bukharee] Benefit from this advice.

O Allah, Ar-Razzaaq, we know that You are the one and only Provider. Make us of those who are content with Your provisions, guide us to work hard and use Your provisions wisely, and make us ponder them. Lead us to deeds that increase Your rizq and enter us into Your gardens by Your rahmah so we can enjoin the best of Your provisions, ameen!

And Allah knows best.

الفتاح
AL-FATTAAH
The Opener, The Judge
﴿ Say, "Our Lord will bring us together; then He will judge between us in truth. And He is the Knowing Judge." ﴾
﴿ قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ ۖ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴾
[Quran, 34:26]

Al-Fattaah.

Allah calls Himself *Al-Fattaah*— The Opener, The Revealer— on one occasion in the *Quran*. He is the One who opens all doors of blessing for His slaves. Al-Fattaah judges what shall be opened from opening hearts, clarifying visions and opening doors to sustenance to conquering cities and revealing knowledge!

The Judge of All That is Opened, The Granter of Success.

Fattaah comes from the root *Faa-Taa-Haa*, which points to four main meanings. The first main meaning is to open, unlock, or reveal and make clear. The second main meaning is to make victorious, and the third is to judge or decide. The fourth main meaning is to permit or grant.

This root appears 38 times in the Quran in eight derived forms. Examples of these forms are *fatahnaa* ("We opened"), *al-fathu* ("the victory"), and *mafaatihu* ("[are the] keys").

Linguistically, *fattaah* has the structure of intensification; *al-faatih* is someone who opens. Al-Fattaah is the ultimate judge who decides to open gates that no one else can open, in both literal and symbolical, physical and spiritual ways, and He is the source of victory and success.

Al-Fattaah Himself says: *Say, Our Lord will bring us together; then He will judge between us in truth. And He is the Knowing Judge.* [Quran, 34:26]

The different gates in life.

How does Allah (عزوجل) open? It is Al-Fattaah who opens the Gates of Paradise; it is by the help of al-Fattaah cities are "opened" (conquered) to Islam, it is Al-Fattaah who opens doors to solutions to your life's difficulties, and it is Al-Fattaah only who opens the door to recovery when you are ill. If Al-Fattaah so wills, He opens to you the gate of provision and sustenance, the gate of work, the gate of marriage, and the gate of tranquillity and peace of mind. He opens to you the gate of success and He opens to you the gate of righteous deeds.

How Can You Live by This Name?

1. Trust in the judge.

Life is full of arguments. Some people accuse others and claim to be right. Who is the judge? Who knows the reality of people? It is Al-Fattaah. Make the Quran and the Sunnah the judge of your actions, always. People may speak badly about you and accuse you falsely, but if you are on the right side, do not be afraid, because Allah is Al-Fattaah is the just Judge. Also don't judge others too quickly— Al-Fattaah can open anyone's heart.

2. Realize Al-Fattaah can open all doors.

Al-Fattaah says: *Whatsoever mercy Allah opens to mankind, none can withhold; and whatsoever He withholds, none can lose after Him. And He is the All Mighty, the All-Wise.* [Quran 35:2] This ayah has a beautiful impact if you are a true believer; you realize that everything happening to you is under Al-Fattaah's divine control. Close doors for His sake— by leaving a bad habit, wrong friends, or a place of sinning– even if it causes you physical hardship— and He will open a door for you to good. Never despair nor give up. Realize thatAl-Fattaah can always give you a way out. Know that all the relationships in your life are confined by your relationship with Allah al-Fattaah.

3. Be sincere.

The best opening of all is the opening of the heart. Al-Fattaah opens hearts which were locked, like the heart of Umar ibn al-Khattaab (رضي الله عنه) which was before filled with hatred of the Muslims. Some people say: *I read the Quran, but I don't understand a word of it!* But after some time, they begin to understand. They begin to seek answers, memorize, interact, enjoy, and preach the words of Allah. Work hard and strive to be sincere so that Al-Fattaah opens to you the gate of knowledge, the gate of closeness to Him and the gate of contentment in this life

4. Ask al-Fattaah.

Whenever a gate is closed in your face, remember Al-Fattaah and ask Him to open it for you. This goes under all circumstances, whether

serious or insignificant; even if your phone, wallet, or anything else, valuable or not, is lost. If you open a new building, want to get married, or if you desire to do anything, ask Al-Fattaah, for help and success. Start anything permissible in His name, by saying *bismillah*. Also when you feel low, or you feel you lack understanding of the religion, ask Him to open your heart and the hearts of your loved ones. A supplication of pious people before us used to be: *May Allah open to you gates of good.*

5. Study Surah Al-Fatiha.

Learn to recite, memorize, and understand Surah Al-Fatiha, the opening surah of the Book of Al-Fattaah. Ibn Abbas (ﷺ) said: *While the Messenger of Allah was sitting with Jibril he heard a creaking sound above him. Jibril looked up and said, This is [the sound of] a gate that has been opened in heaven today and has never been previously opened. Then an Angel descended through it and came to the Prophet) and said, Rejoice in the good news of two lights that have been given to you such as no prophet before you has been given. [They are] Surah Al-Fatihah and the concluding [two] verses of Surah Al-Baqarah. You will never recite a word from them without being given the blessings they contain.* [Muslim] Study the tafseer of this beautiful surah; when you recite it in prayer make sure you pause after each *ayah* and apply its lessons to your daily life.

6. Benefit others.

Open to others the gates of your own good work and become involved in projects beneficial to others. If you have a certain skill, develop it and help others with it so with the guidance of Al-Fattaah all can work together to open doors to all that is good for the community.

O Allah, Al-Fattaah, we know that You open to us every closed gate according to Your wisdom. Open our hearts, open for us the doors to all that is good in this life, help us to trust on You as our judge, inspire us to ask You only to open any door for us— physical, spiritual, big, or small— and to open for us the door of Your mercy and open for us the gates to Your Paradise, ameen!

And Allah knows best.

الْعَلِيمُ
AL-'ALEEM
The All-Knowing, The Omniscient
﴿ He is the All Knowing, the Wise ﴾
﴿ وَاللَّهُ مَوْلَاكُمْ ۚ وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴾
[Quran, 66:2]

Al-ʻAleem

Allah calls Himself *Al-ʻAleem*— The All-Knowing, The Omniscient— on more than 150 occasions in the *Quran*. He is the One whose knowledge is complete and perfect. *Al-ʻAleem* knows the tiniest of details of all things hidden and manifest and He has recorded the properties of everything in a book that is with Him!

The All-and-Ever-Knowing, The Omniscient.

ʻAleem comes from the root *ʻAyn-Laam-Meem*, which points to four main meanings. The first main meaning is to have knowledge and be aware and certain, and the second is to gather information. The third main meaning is to have deep knowledge of minute details, and the fourth main meaning is to act according to knowledge.

This root appears 854 times in the Quran in 14 derived forms. Examples of these forms are ʻilm (knowledge), *ʻalima* (to know), *ʻallama* (to teach), and *ʻaalemeen* (the worlds).

Linguistically, *Aleem* is the intense form of *ʻalim* (knower). Al-ʻAleem is the All-and-Ever-Knowing. The name *Al-ʾAllam* is the most intense form of the word; it appears four times in the Quran and it points out to the perfection and totality of Allah's knowledge. Al-ʻAleem comprehends everything with certainty; no knowledge is concealed from Him and He is intuitively aware of all things even before they take place.

Al-ʻAleem Himself says: *That is the determination of the Exalted in Might, the Knowing.* [Quran, 6:96] *And to Him belongs that which reposes by night and by day, and He is the Hearing, the Knowing.* [Quran, 6:13] and *Indeed, your Lord— He is the Knowing Creator.* [Quran, 15:86]

No ignorance, no learning, no forgetting.

Allah's knowledge can't be compared to any other knowledge in creation. Our knowledge is preceded by ignorance and we gain knowledge by learning. We also forget. How many times have we studied something only to forget it the next day? Allah's *ʻilm* is neither acquired through learning nor preceded by ignorance; nothing in the

heavens or on Earth escapes His notice.

Al-'Aleem says: There falls not a leaf but He knows it, nor a grain in the darkness of the Earth, nor anything green nor withered but it is all in a clear book. [Quran, 6:59] His knowledge isn't followed by forgetfulness, as Musa (عليه السلام) said to Fir'awn*: My Lord never errs, nor does He forget.* [Quran, 20:52]

What is the most honourable knowledge?

We know of disciplines of knowledge such as physics, chemistry, math, medicine, engineering, and physiology, and we know Allah. The first kind of knowledge has to do with things created by Allah (عزوجل) , while the other has to do with Allah, the creator, Himself. That's why the most honourable knowledge is to know Allah, His beautiful divine names and attributes, His religion, etc. And the way to this knowledge is through studying the Quran and the *Sunnah*.

How Can You Live by This Name?

1. Stick to the commands of *Al-'Aleem*.

Al-'Aleem says: *And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein.* [Quran, 50:16] If you know that He sees you while you're alone and when you're in the company of others, that He knows all of your secret thoughts and intentions, if you firmly believe that Allah (عزوجل) knows all things, then stick to His divine commands and know that they are the best for you.

2. Desire to learn.

Be eager to increase your knowledge, especially Islamic knowledge, since Allah loves knowledge and those who possess it just as He hates ignorance and those who are wilfully ignorant. Be patient and persevere in seeking beneficial knowledge, and recognize that learning is a form of worship; how else can you know what Allah wants from you? How else can you do what pleases Him and avoid what He dislikes? At the same time accept that there's knowledge that He did not reveal to creation.

3. Acquire knowledge of the world.

Say: *'Turn your regard (to ask): What is in the heavens and on Earth?'* [Quran, 10:101] Learn about the world around you with the *niyyah* (intention) to appreciate Allah's creative power and wisdom even more so that it is an act of worship.

4. Be humble.

Let Allah's perfect and detailed knowledge humble you. This is why it is said: *the one who knows the most about Allah fears Him the most.* Knowledge is a quality that we naturally admire in people; let the amazing *'ilm* of your creator increase your love and admiration for Him.

5. Contemplate yourself.

The human body is much more advanced than any machine; in your brains there are 140 billion cells whose function is not even known yet. It is from Allah's generosity that He gave us the ability to think and to reason and that He gave us a natural hunger to learn. *And within your own selves, do you not turn your regard?* [Quran, 51:21]

6. Accept what is decreed for you.

Knowing *Al-'Aleem* makes your heart able to accept what He decreed for you because you know He designed your destiny by His knowledge and wisdom. Whatever pain, stress, disappointment, and injustice you go through, Allah knows. Remind yourself of this to get closer to Him, especially during trials.

7. Ask Al-'Aleem to increase your knowledge.

Allah *Al-'Aleem* loves those who seek knowledge and teaches you to offer Him the following prayer: رَبِّ زِدْنِي عِلْمًا *Rabbi zidnee 'ilman (My Lord! Increase me in knowledge)* [Quran, 20:114]

8. Do *dhikr* with this name.

The Prophet (ﷺ) said: Anyone *who says three times in the evening:*

بِسْمِ اللهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيءٌ فِي الأَرْضِ وَلَا فِي السَّمَاءِ
وَهُوَ السَّمِيعُ الْعَلِيمُ

- *Bismillahil-ladhee laa yaDurru ma'asmihi shay'un feel ardDi wa laa fees-samaa'i wa huwas-samee'ul 'aleem (In the name of Allah, with whose name nothing on earth or in the sky can harm. And He is the All-Hearing and All-Knowing) — nothing will harm them until the morning, and anyone who says it three times in the morning, nothing will harm them until the evening.* [Imam Ahmad]

O Allah, Al-'Aleem, we know nothing but what You teach us. Instil in us eagerness to learn, guide us to the best knowledge, increase our knowledge and make us benefit from it, and guide us to act upon our 'ilm by doing what pleases You and staying away from what displeases You. Make us contemplate ourselves and the creation around us, and assist us in accepting your decree at all times, ameen!

And Allah knows best.

AS-SAMEE'

The All-Hearing

﴿ And fight in the Way of Allah and know that Allah is All-Hearer, All-Knower. ﴾

﴿ وَقَاتِلُوْا فِىْ سَبِيْلِ اللّٰهِ وَاعْلَمُوْٓا اَنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴾

[Quran, 2:244]

As-Samee'

Allah calls Himself *As-Samee'*— The Hearing, The Ever-Listening— on 45 occasions in the Quran. He is the One whose hearing and attention comprehends everything. *As-Samee'* hears every word, and knows every thought, and secret, and He listens to every voice. *As-Samee'* listens and pays attention to everything, perfectly, eternally, and without any limits!

The All-Hearing, The Ever-Listening

Samee' comes from the root *Seen-Meem-'Ayn,* which refers to four main meanings. The first main meaning is to hear and to listen, and the second to accept and receive. The third main meaning is to pay attention to and the fourth is to understand the meaning.

This root appears 185 times in the Quran in 10 derived forms. Examples of these forms are *sami'a* (to hear, to listen), tusmi'u (to make hear), and *as-sam'a* (the hearing).

Linguistically *samee'* is on the structure of intensification. *As-Samee'* refers to the perfection and the totality of Allah's hearing, which cannot be compared with the hearing of any other created being.

As-Samee' Himself says: *Our Lord! Accept this service from us: For You are the All-Hearing, the All-knowing* [Quran, 2: 127] . . . *If I am astray, I only stray to the loss of my own soul: but if I receive guidance, it is because of what my Lord reveals to me. He is All-Hearing, Ever-Near.* [Quran, 34:50] . . . *And Allah hears your discussions. Lo! Allah is All-Hearing, All-Seeing.* [Quran, 58: 1]

No secrets for As-Samee'

As-Samee' hears every single sound, every rustle of the tree, every voice, and every thought. Our most secret speech is an open declaration before Allah. *As-Samee'* tells us: *It is the same to Him whether one of you conceals his speech or declares it openly; whether he lies hidden by night or walks forth freely by day.* [Quran, 13: 10]

Aishah, may Allah be pleased with her, said: *Glory be to Allah whose hearing embraces all voices. The woman came to the Prophet, peace*

be upon him, with her plea. She had a grievance against her husband. I was in the corner of the house and did not hear what she said. Then Allah revealed: Allah has heard the plea of the woman who pleads with you . . . [An-Nasaa'i, Ibn Maajah]

How Can You Live by This Name?

1. Watch that tongue.

How many times have you watched your mouth when certain people were around, like your parents, a teacher, or your boss? As a Muslim one of your tasks is to guard your tongue, anytime, anywhere, and in any company.

Parents sin if they use inappropriately harsh or curse words while disciplining the children. *As-Samee'* told us: *Not a word does he (or she) utter, but there is a watcher by him ready (to record it).* [Quran, 50:18] Use your tongue wisely so that your words will not be something that keep you from the gates of Jannah.

2. Study the etiquette of speech for a Muslim.

How do you know if your speech is pleasing to *As-Samee'* if you do not study His book and the *sunnah* of the Prophet, peace and blessings be upon him? Learn about the prohibitions of the tongue, like backbiting, swearing, and lying. Study the types of speech *As-Samee'* loves to hear from you, like *dhikr,* good advice, kind words to others, and reciting the Quran.

3. Ask As-Samee' in *salah*.

Did you know you have seven places where you *seek As-Samee'* with supplications in your prayer? You can do so after the first *takbeer,* and on some occasions before bowing, also while bowing, when you rise from bowing, during your prostrations, between the two prostrations, and at the very end of the prayer before you say your *Salaam*. Make use of these times to ask for whatever (*halaal*) you want in this life and the next.

4. Be comforted by As-Samee'.

When Allah (ﷻ) sent Musa and Harun to confront the Pharaoh, He comforted them with the words: *Fear not. Indeed, I am with you (both); I hear and I see*. [Quran, 20:46] *As-Samee'* hears and answers your prayers, so invoke Him and supplicate to Him. Remember— *dua'* is the weapon of the believer and can make the mountains shake.

5. Seek refuge in As-Samee'.

The Prophet Muhammad (ﷺ), used to seek refuge with Allah from four things, including a prayer that goes unheard:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ
وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

-Allahumma innee a'oodhu bika min 'ilmin laa yanfa'u wa min qalbin laa yakhsha'u wa min nafsin laa tashba'u wa min da'watin laa yustajaabu lahaa (O Allah, I seek refuge in You from knowledge which does not benefit, from a heart that does not entertain the fear (of Allah), from a soul that is not satisfied and the supplication that is not answered) [Muslim] The Prophet did not mean that he feared Allah would not hear the prayer itself, but rather that Allah would leave the prayer unanswered!

6. Ask As-Samee' to bless your hearing.

Allah *As-Samee'* loves those who use the abilities He gave them for His sake. Did Allah give you ears to listen to gossip or music? Did He give you a tongue so He could hear swearing and lying from you? Ask Him to help you to use your hearing and your tongue only for things pleasing to Him.

7. Pick the right words.

A true believer would never intentionally give reason to others to be doubtful, nor hurt their feelings in any way. You must ensure, as far as possible, that what you say is heard and understood by all involved; pick your words with wisdom.

8. Feel '*sami'Allahu liman hamidah*'.

Next to the amazing Hearing of Allah, The beautiful name *As-Samee'* also means He answers our prayers. After bowing in prayer we say: *sami'Allahu liman hamidah* (Allah hears the one who praises Him). We know that Allah hears us; this means that Allah answers those who praise Him and seek Him in prayer. Now every time you say *sami'Allahu liman hamidah*, feel that Allah is The All-Hearer and make the intention to strive that He only hears good from you.

O Allah, As-Samee', we know You hear every sound and thought. Aid us to watch our tongues and use them for Your sake only, protect us from foul speech, bless our tongue and our hearing, and make us of those whose prayers are answered, ameen!

And Allah knows best.

AL-BASEER

The All-Seeing

﴿ Never will your relatives or your children benefit you; the Day of Resurrection He will judge between you. And Allah , of what you do, is Seeing. ﴾

﴿ اِنَّهٗ كَانَ بِعِبَادِهٖ خَبِيْرًاۢ بَصِيْرًا ﴾

[Quran, 60:3]

Al-Baseer.

Allah calls Himself *Al-Baseer*— The All-Seeing, The All-Perceiving, The All-Comprehending — on 42 occasions in the *Quran*. He is the One whose perfect sight encompasses the whole creation. Al-Baseer has insight into all things and Who perceives every detail, every state of existence, and every circumstance!

The All-and-Ever-Seeing, The Comprehending.

Baseer comes from the root *Baa-Saad-Raa*, which points to four main meanings. The first main meaning is to see or notice, and the second to understand. The third main meaning is to have insight or to perceive, and the fourth is to be precisely aware.

This root appears 148 times in the *Quran* in 10 derived forms. Examples of these forms are *al-absaaru* (the eyes), *al-basaru* (the vision), *mubsiratan* (visible) and *absara* (sees).

Linguistically, *baseer* is on the structure of intensification. *Al-Baseer* refers to the perfection and the totality of Allah's seeing, which cannot be compared with the seeing of any other created being.

Al-Baseer Himself says: *Indeed, He is the Hearing, the Seeing.* [Quran, 17:1] . . . *There is nothing like unto Him, and He is the Hearing, the Seeing* [Quran, 42:11] . . . *And Allah judges with truth, while those they invoke besides Him judge not with anything. Indeed, Allah— He is the Hearing, the Seeing.* [Quran, 40:20]

Supervision in worship and worldly affairs.

An employee will most likely work harder when his manager is watching him; how much stronger is the effect when we know we are being watched by our creator? When we engage in our worldly affairs, like our job or our interactions with others, we should be aware that there is much more at stake than just the supervision of our boss or even our parents. Al-Baseer loves for the believer to do the best in every work we do, and He will recompense us in the Hereafter far beyond whatever worldly profit we might earn.

This is why the Prophet told us about the formula to live by: *Allah*

loves that when you engage in some work, you do so with proficiency. [Al-Bayhaqee] This inspires us to engage in our work with honesty and integrity and this is the best quality assurance for everything a believer does in this world.

How Can You Live by This Name?

1. Watch your deeds!

How many times have you watched your deeds when certain people were around? As a Muslim one of your tasks is to mind the acts of your limbs and your heart anytime, anywhere, and in any company. A practical tip is to imagine yourself being watched by a camera which follows you 24/7, whether you are with people or all alone. The sight of Al-Baseer cannot be topped by a hundred million cameras.

2. Trust in Al-Baseer at all times.

He sees every obstacle and sorrow you face and everything others do to you, He is the Only One Who only gives you what is good for you at all times. Therefore submit and put all your trust in Him only. Al-Baseer says: *And put your trust in the Mighty, the Merciful, who sees you when you stand up (to pray) and your bowing in prostration with those who bow down.* [Quran 26: 217-219]

3. Strive for quality.

Knowing that Allah sees everything you do encourages you to be more devoted in your worship, more righteous in your deeds, and kinder to others. This is why Prophet, peace and blessings be upon him, said: *Excellence in faith is to worship your Lord as if you see Him, and though You do not see Him, know that He sees you.* [Al-Bukharee, Muslim] Strive for *ehsaan* (excellence) in every act you do.

4. Persevere.

Al-Baseer reassured the Prophet, peace and blessings be upon him and says: *So wait patiently for your Lord's decree, for surely you are in Our sight.* [Quran, 52: 48] Isn't it the most comfortable and reassuring feeling for your heart knowing as a believer Your Lord is so close to you and sees and hears everything you go through? When

others do injustice to you and no one seems to notice, take strength from the fact that Al-Baseer is seeing them and will recompense them.

5. Believe in the decree of Al-Baseer.

Whenever Allah creates something, grants something, gives life, causes death, guides someone, or allows someone to stray, it is in accordance with His wisdom, His perfect knowledge, and His complete vision that nothing can escape.

Jihaad is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know. [Quran, 2:216] Al-Baseer observes how you respond to His *ayaat*. Believe that everything Al-Baseer does is a complete tailor-made test for you and only for your own good, even though you might not like it.

6. Seek refuge in Al-Baseer.

Knowing that Allah is the All-Seeing protects the believer from committing sins. Since Allah (عَزَّوَجَلَّ) is taking account of everything we do, there is no escape from Him except to seek refuge with Him. Use the *isti'aadhah* (saying: أَعُوذُ بِاللهِ مِنَ الشَّيْطانِ الرَّجِيمِ

- *a'oodhu billaahi minash-shaytaanir rajeem*) a lot in your daily life, in times of anger, fear, and despair.

7. Ask Al-Baseer to bless your sight.

Allah *Al-Baseer* loves those who use the abilities He gave them for His sake. Did Allah give you eyes to look at forbidden things or to work in unpermitted business? Did He give you the blessing of understanding and having insight, like when you study, for you to be lazy and not care? Ask Him to help you to use your sight and insight only for things pleasing to Him.

8. Make *dua* to Al-Baseer abundantly.

Al-Baseer sees every hardship you face, so invoke Him and supplicate to Him. Remember at all times; the fact that you are able to make *sujood* and even say *Yaa Allah* is a blessing that surpasses all others.

O Allah, Al-Baseer, we know You see every move we make. Aid us to watch our deeds and use our sight and insight for Your sake only, and make us grateful for the blessings of our senses. Protect us from bad deeds, and support us in doing everything we do, in worship and worldly affairs, with excellence, ameen!

And Allah knows best.

الحكم
AL-HAKAM
The Judge, The Giver of Justice
﴿ "Then is it other than Allah I should seek as judge while it is He who has revealed to you the Book explained in detail? ﴾
﴿ اَفَغَيۡرَ اللّٰهِ اَبۡتَغِىۡ حَكَمًا وَّهُوَ الَّذِىۡۤ اَنۡزَلَ اِلَيۡكُمُ الۡكِتٰبَ مُفَصَّلًا ﴾
[Quran, 6:114]

Al-Hakam

Allah's name *Al-Hakam*— The Judge, The Giver of Justice, The Arbitrator— occurs on one occasion in the Quran. He is the One who always delivers justice, in every situation, to everyone. *Al-Hakam* never wrongs anyone and is never oppressive, He is the only true judge; no one can overturn His judgment and no one can ever appeal His decree!

The Giver of Justice, The One Who Arbitrates

Hakam comes from the root *Haa-Kaaf-Meem*, which refers to the attribute of judging, being wise, passing a verdict, and preventing or restraining people from wrongdoing.

This root appears 210 times in the *Quran* in 13 derived forms. Examples of these forms are *hakama* (to judge), *al-hukm* (the command, wisdom, judgement), hikmah (wisdom), and *Ahkamu* (Most Just).

Linguistically, *hakam and hakeem* are from the same root; *Hakam* is a verbal noun and emphasizes the act of delivering justice whereas hakeem refers to the essential nature of the possessor of wisdom. *Al-Hakam* refers to the totality of Allah's power to judge and arbitrate with perfect justice and immense mercy, which cannot be compared with the judging and arbitrating of any other created being.

Al-Hakam Himself says: *Then is it other than Allah I should seek as judge while it is He who has revealed to you the Book explained in detail?* [Quran, 6:114]

The best of judges

Al-Hakam deals with all the affairs of creation— isn't that amazing? He beautifully says: *All those who are in the heavens and the Earth ask of Him; every moment He is in a state (of glory).* [Quran, 55:29]

Al-Hakam makes certain deeds lawful and other deeds unlawful; He instructs us to do certain things and prohibits us from doing others. He has complete legislative power and His discree can't be overturned by anyone, because He says: *His is the creation and His*

is the command. [Quran, 7:54].

Whatever *Al-Hakam* legislates for us is never burdensome and never unfair. He laid down the perfect rules to protect the rights of everyone— men and women, the righteous and the sinner, the believer and the disbeliever.

Beautiful justice

When someone converts to Islam, Al-Hakam forgives all of his previous sins and evil deeds. *A man called Amr came to the Prophet Muhammad and said, Give me your right hand so that I may give you my pledge of loyalty. The Prophet stretched out his right hand. Amr withdrew his hand. The Prophet said: What has happened to you, O Amr? He replied, I intend to lay down a condition. The Prophet asked: What condition do you intend to put forward? Amr said, That Allah forgives my sins. The Prophet said: Didn't you know that converting to Islam erases all previous sins?* [Muslim] This is the beautiful justice of Allah (عَزَّوَجَلَّ). *Alhamdulillah 'alaa ni'matul Islam*— Praise be to Allah for the blessing of Islam.

How Can You Live by This Name?

1. Trust in Al-Hakam at all times.

Take comfort in the fact that even if people are unjust, you will get your justice from *Al-Hakam*! Don't despair, and fully rely on His judgment. *Al-Hakam* says: *Follow what has been revealed to you, and be steadfast until Allah's judgment comes. He is the Best of Judges.* [Quran, 10:109]

2. Be motivated to do good deeds.

Al-Hakam is wise. He is the ultimate Judge, and He decreed that you don't have to bear the sin of another. You'll never ever be wronged by Al-Hakam; you're never punished for more than the sin you commit, nor will any good deed go without a reward.

This is the justice-system of Al-Hakam: *Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the like thereof, and*

they will not be wronged. [Quran, 6:160]. Let this motivate you to take each chance to do a good deed; benefit from your health, wealth and free time by using them wisely.

3. Make the Quran and *sunnah* your guides.

You should take the Quran and the *sunnah* for guidance in all matters, in all areas in your life. How many people refer to non-Islamic legislations only when it comes to divorce, inheritance, and the like? You should make the Quran and *sunnah* your guidance between right and wrong in everything you do, to guide you in your personal life, your community, your society, your interactions with others, your business, etc.

4. Remember Al-Hakam and stand up for the truth.

Remind yourself that you will stand before Him one day to be judged by Him. Make this your motivation to mind your actions in this world. Always stand up for truth and justice, even if it's against yourself. Strive for a positive verdict from the One and only judge.

5. Always be fair and equal in judging others!

Whenever you're in a position to judge between parties, for example a family affair, always be equal and just. Al-Hakam says: *Behold, Allah bids you to deliver all that you have been entrusted with unto those who are entitled thereto and whenever you judge between people, to judge with justice.* [Quran 4:58]

6. Never object to the decree of Al-Hakam.

Whenever *Al-Hakam* decrees something, He does so with perfect wisdom. Never object to the decree of *Al-Hakam* by complaining about your fate and questioning Him (e.g. *oh, why do I have to go through this?*) Only people who don't understand Allah's names and attributes will question Him, so make it a striving to study *al Asmaa ul husnaa.*

7. Ask Al-Hakam for protection and guidance.

Ask Allah *Al-Hakam* to protect you from injustice at the hands of

others and ask Him to make you just toward others. Ask *Al-Hakam* to make you adhere to whatever He's legislated for you.

O Allah, Al-Hakam, we know You are the Perfect Judge. Aid us to adhere to your legislation in our daily lives, make us of those who are equal and just to others and of those who always stand up for the truth. Protect us from the injustice of others, adorn us with reliance upon You and Your justice at all times, ameen!

And Allah knows best.

AL-LATEEF

The Subtle One, The Most Gentle

﴿ Shouldn't the One who created know (His creation)? And He is the Most Gentle to His slaves, Well-Aware of everything. ﴾

﴿ اَلَا يَعۡلَمُ مَنۡ خَلَقَ ؕ وَهُوَ اللَّطِيۡفُ الۡخَبِيۡرُ ﴾

[Quran, 67:14]

Al-Lateef.

Allah's name *Al-Lateef*— The Subtle, The Most Gentle, The All-Kind— occurs seven times in the *Quran*. Al-Lateef is the One Who disposes of our affairs in the most beneficial way without us even perceiving it. He is *Al-Lateef* to His slave, being kind, gentle, and merciful, and He's *Al-Lateef* of His slave; He's fully aware of your situation, your deeds, what is in your heart, your thoughts, and your desires!

Most Kind, Most Subtle, the Gracious.

Lateef comes from the root *Laam-Taa-Faa,* which points out to four main meanings. The first meaning is to be kind, gentle, mild, affectionate, soothing, and to bestow with kindness. The second main meaning is to be thin, delicate, and refined, and the third to be subtle and to know the details of all affairs. The fourth main meaning is to treat with regard for circumstances.

This root appears eight times in the Quran in two derived forms. Examples of these forms are *walyatalattaf* (and let him be cautious) and *lateefun* (is Most Subtle).

Linguistically, the concept of *lutf* refers to being so kind to someone that they don't notice as well as something that's too tiny or too subtle to be seen or felt. It also means to know secrets and minute details of things and to be able to do what others can't do.

Al-Lateef refers to His infinite kindness and His complete knowledge, with which He bestows gifts and favours on us, taking us gently from one situation to another and causing us to benefit without us even knowing it.

Al-Lateef Himself says: *Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted.* [Quran, 6:103]

The two main purposes of the universe.

Allah subjected the whole universe to man for two main purposes, first, to help us know our Lord's ultimate wisdom, might and power, and attributes, and second; to honour us by creating for us such a great universe.

For example, if you know Allah (عَزَّوَجَلَّ) by contemplating water, you grasp the major purpose of why water was created. But if you drink a glass of water just to quench your thirst and fail to contemplate it, you achieve only the minor purpose of its creation, which is to make use of it. The examples of Al-Lateef are all around us; on hot summer days He makes fruit ripe for us while we're heedless of it. He causes the teeth of young children to gently swap for permanent teeth without it causing them pain. Can you imagine a dentist removing even one tooth from a young child to make place for new ones? Al-Lateef lets situations flow smoothly from one into another.

Daily life guidance from Al-Lateef.

Have you ever heard someone say something you just needed to hear, for no apparent reason? Have you ever attended a talk and the topic specifically addresses your problem? Have you ever had a class recommended to you from out of nowhere, that brings you closer to Allah? Has anyone ever said that one word that lifts you up, reminding you of Allah (عَزَّوَجَلَّ) while they don't even know what you're going through? You might think it's your friends comforting you, but it's Allah Al-Lateef who sends you such friends. Have you ever loved something that was displeasing to Allah and slowly just got "off" it to the point where you didn't even know why you ever liked it in the first place? These are the ways of Al-Lateef, helping and guiding you in your life. As Al-Lateef Himself says: *Allah is Subtle with His servants; He gives provisions to whom He wills. And He is the Powerful, the Exalted in Might.* [Quran, 42:19]

How Can You Live by This Name?

1. Be gentle and kind to others.

As a way of being thankful to Al-Lateef for His gentleness, we should try our best to be a source of gentleness and kindness to others. Make a special effort to look out for the poor, orphans, widows, prisoners, and all those in need around you and to do something to make their lives easier. Donate extra clothing, write a letter of support to a prisoner, etc. As the Prophet said: *Show gentleness, for if gentleness is found in anything, it beautifies it and when it is taken out from anything it damages it.* [Abu Dawud]

2. Reflect on yourself and your surroundings.

For example radio waves: they can't be seen, but they bring about much benefit for us. The subtle air, which is not heavy to breathe, the change of the seasons, ripening fruits, the day flowing over into the night, the body and mind of a child developing in perfect milestones, people coming onto your path, an uplifting word at the right time, and events occurring out of nothing but with perfect wisdom— the ways of Al-Lateef can be found all around you. Take them all as opportunities to actively remember Him.

3. Grow your love and amazement for Al-Lateef.

Love Him and be grateful to Him, for He's been kind to you in ways you don't even realize. Al-Lateef may put you through things that you dislike, but be patient, and when He gives you what you love, be thankful for it. Say a lot of *alhamdulillahs* in your daily life, even for the things you don't notice but that benefit you greatly. Say *subhanAllah* at any spare moment for His perfect ways to guide you through life.

4. Have the right intention in all you do.

Al-Lateef knows all you do, every minute detail, every thought, every desire, and every intention, so take account of yourself. Before you do anything, ask yourself: *Am I really doing this for Allah or for something else?*

5. Make *dua* for *lutf*.

Make *dua* to Al-Lateef, asking Him for His kindness and to aid you to be kind to others. Ask Al-Lateef for His blessings for your loved ones.

O Allah Al-Lateef, we know You are the most subtle and perceive every detail. Make us fear You as if we see You. Aid us to always be thankful for Your kindness and patient in hardships, make us of those who are kind and gentle to others, inspire us to contemplate your beautiful names and attributes by reflecting on the universe and all that's in it instead of merely using it to satisfy our needs. Ameen!

And Allah knows best.

الحليم
AL-HALEEM
The Most Forbearing
﴿ And know that Allah is Oft-Forgiving, Most Forbearing. ﴾
﴿ وَاعْلَمُوٓا اَنَّ اللّٰهَ غَفُوْرٌ حَلِيْمٌ ﴾
[Quran, 2:235]

Al-Haleem

Allah's name *Al-Haleem*— The Most Forbearing, The Calm Abiding, The Most Kind and Gentle— occurs eleven times in the *Quran*. He is the One who keeps on bestowing blessings, both visible and hidden, even though we disobey Him. Al-Haleem can punish us instantly, yet how often He grants us respite in a mild and serene manner, giving us the chance to turn back to Him!

Most Forbearing, Calm Abiding, Most Kind and Serene

Haleem comes from the root *Haa-Laam-Meem*, which points three main meanings. The first main meaning is to be forbearing, lenient and to be forgiving and the second is to be calm and serene. The third main meaning is to be not hasty and exhibit moderation.

This root appears 21 times in the *Quran* in two derived forms. Examples of these forms are *ahlaamin* (dreams), *al-huluma* (puberty), *ahlaamuhum* (their minds), and haleemin (forbearing).

Linguistically, the concept of *hilm* refers to the patience that arises from a sense of deep serenity and lenience and the concept of sabr points to the patience that arises by self-restraint and enduring something without complaint. Al-Haleem: . . . *observes disobedience to Him, yet anger doesn't incite Him, nor does wrath seize Him, nor do haste and recklessness move Him to rush to take vengeance even though He's utterly capable of doing that.* [Al-Ghazali]

Al-Haleem Himself says: *If you loan Allah a goodly loan, He will multiply it for you and forgive you. And Allah is Most Appreciative and Forbearing* [Quran, 64:17]. . . *And Allah is Forgiving and Forbearing.* [Quran, 2:225]

Why does Al-Haleem delay punishment?

Al-Haleem Himself says: *And if Allah were to punish people for what they have earned, He would not leave upon the earth any creature. But He gives them respite for a specified term.* [Quran, 35:45] Al-Haleem can delay a punishment to give you time to return to Him, seek His forgiveness, and change your ways, because He is forbearing. He can even cancel your punishment altogether. Isn't Al-Haleem

acting out His love for us in an amazing way?

The *hilm* of people versus the *hilm* of Allah.

Imagine that you got caught doing something bad, but the person lets it slide and doesn't punish you or embarrass you. Would you feel embarrassment, relief, and gratitude, telling them you're not going to do it again and be grateful for their forbearance? What about Allah? Every single day we do things we shouldn't, and in most instances He lets it go. Because He is Al-Haleem, His *hilm* is far above any forbearance a human being can ever show.

A beautiful similitude: parents and children.

The parental system teaches us about Al-Haleem; the father and mother don't have any rancour or hatred towards their children. In fact, they're ready to sacrifice everything for their happiness. In this context Umar ibn al-Khattaab said: *Some prisoners were brought to the Messenger of Allah, and there was a woman among the prisoners who was searching (for her child). When she found her child she embraced him and put him to her breast. The Messenger of Allah said to us, 'Do you think that this woman would throw her child in the fire? We said, No, by Allah, not if she is able not to. The Messenger of Allah said, Allah is more merciful to His slaves than this woman is to her child.* [Al Bukharee, Muslim] Who imbedded the great mercy and tenderness in a loving mother's heart? Allah *Al-Haleem*.

How Can You Live by This Name?

1. Be forbearing to others: contemplate and practice.

No matter your temper, everyone can practice developing forbearance. The Prophet (ﷺ) said to Ashajj 'Abdu'l-Qays: *You have two qualities which Allah loves: forbearance and steadiness.* [Muslim]

Is it forbearance when you let it slide once or twice but explode the third time because you have so much rancour inside you? Many relationships get destroyed because of moments of rage. *Hilm* is when you're in a position to show your anger but still hold it back. How? Let Al-Haleem inspire you. Another way is to simulate forbearance for the sake of Al-Haleem, even though you feel enraged. Tell yourself:

I'm suppressing my anger because I love Him and seek His Love, because I want to be close to Him, and because I would like to obey His messenger.

2. Don't take advantage of the *hilm* of Allah.

Al-Haleem says to the people who inherited a garden but didn't let the poor benefit from it: *Such is the punishment [of this world]. And the punishment of the Hereafter is greater, if they only knew.* [Quran, 68:33] This punishment was a wake-up call for them and a mercy, because they realized their mistake. If Allah had allowed them to do as they wanted, their punishment in the Hereafter would be unforeseen. So know that Al-Haleem did set rules out for you and never take advantage of His forbearance.

3. Show a good example to a sinful person.

Never be arrogant to a sinning person and try to advise him gently and by showing a good example. Think to yourself: *such a sinful person may, one day, turn to Al-Haleem with sincere repentance and become better and dearer to Allah than I am*. Only put a person in check for the sake of Allah, so that they are made aware of the consequences of their actions and return to Allah.

4. Be grateful for the hilm of Allah.

Just like you would be grateful to anyone who overlooks your faults and mistakes, recognize the extreme and intense forbearance of Al-Haleem towards you and return to Him after you sin. And as a way of being thankful to al-Haleem for His forbearance, remember to train yourself to be forbearing.

5. Make dua for *hilm*.

Make *dua* to *Al-Haleem*, asking Him for His forbearance for yourself and your loved ones. And ask Him to forgive you, because only He can protect you from His justified anger.

O Allah Al-Haleem, we know You are the Most Forbearing and You delay and cancel Your Punishment with great Wisdom. Protect us from taking advantage of Your Hilm by persisting in bad deeds, aid

us to return to You after we sin, adorn us with gratitude for Your Forbearance and patience in hardships, make us of those who are forbearing and kind to others, never be arrogant and help us to develop hilm in times of anger, ameen!

And Allah knows best.

AL-'ADHEEM

The Magnificent, The Supreme

﴿ To Him belongs whatever is in the heavens and whatever is in the earth, and He is the Most High, the Magnificent ﴾

﴿ لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ ؕ وَهُوَ الْعَلِیُّ الْعَظِیْمُ ﴾

[Quran, 42:4]

Al-ʻAdheem.

Allah's name Al-ʻAdheem— The Magnificent, The Supreme Glory, the Greatest — on eleven occasions in the *Quran*. He is the One whose might and grandeur are contained within Himself. All His actions are perfect, and only He deserves to be exalted by creation. Al-ʻAdheem is the owner of all power, might, and strength. Everything besides Him is small and insignificant.

Enormous, Superior, and Above Imperfection.

ʻAdheem comes from the root *Ayn-Dhaa-Meem*, which points to four main meanings. The first is to be great, large, vast, huge, and enormous and also to be great in rank. The second main meaning is to be imposing, powerful, superior, and honoured, Third main meaning is to be incorporated before Powerful, and the fourth is to be above any imperfection.

This root appears 128 times in the *Quran* in five derived forms. Examples of these forms are *yuʼadhim* (honour), *adheemun* (great), and *ʻidhaaman* (bones).

Linguistically, *ʻadheem* is a superlative derived from the noun *`idham*, which encompasses greatness, magnanimity, and honour. Al-ʻAdheem, is the One whose greatness can't be grasped by sight; it's beyond all limits, and no human intellect can ever absorb it.

Al-ʻAdheem Himself says: *He is the most High, the Greatest.* [Quran, 2:255] . . . *To Him belongs whatever is in the heavens and whatever is in the earth, and He is the Most High, the Most Great.* [Quran, 42:4] *So exalt the name of your Lord, the Most Great.* [Quran, 56:74]

The *ʻadheem* of creation and Al-ʻAdheem.

In the Arabic language the word *ʻadheem* is used to point out to different concepts of greatness, for example a punishment *ʻadheem* is a great punishment, or a man *ʻadheem* is a great man.

However, the magnificence of Allah Al-ʻAdheem is beyond our imagination, even though we see part of His actions in the world we live in. Each attribute or action of any created being, even though it

seems great, is insignificant looking at *Al-'Adheem*. For example the knowledge of the most learned scholar cannot even be compared to the perfect knowledge of Al-'Adheem, not in the slightest.

Your prayer with Al-'Adheem

'Adhm means bone; it refers to strength. Al-'Adheem is the greatest and the strongest and He chose us to contemplate His greatness and strength each time we bow down and say: سُبْحَانَ رَبِّيَ الْعَظِيمِ *'Subhaana Rabbiyal 'Adheem'(Glory to my Lord, the Exalted)* in our prayer.

In His ultimate wisdom He chose this name of all His names to be repeated a minimum of three times in each prayer. We say it while we are bowing down, submitting to His greatness and strength. When we bow in *ruku* we should focus all of our body and mind on how inferior we are in comparison with Al-'Adheem. Bowing is admitting, testifying to the grandeur and the might of Allah (عَزَّوَجَلَّ)*!*

How Can You Live by This Name?

1. Fill up your scales of deeds by remembering Al-'Adheem

Abu Hurairah, may Allah be pleased with him, reported: *The Messenger of Allah* (ﷺ) *said: There are two statements that are light for the tongue to remember, heavy in the Scales and are dear to the Merciful:*

سُبْحَانَ اللهِ وَبِحَمْدِهِ ، سُبْحَانَ للهِ الْعَظِيمِ

- Subhan-Allahi wa bihamdihi, Subhan-Allahil-'Adheem (Glory be to Allah and His is the praise, (and) Allah, the Greatest is free from imperfection). [Al-Bukharee and Muslim] Make it a habit to say this any spare moment, while working, cooking, waiting, travelling, etc.

2. Ask Al-'Adheem for help in all situations.

He is the owner of all strength; each hardship, challenge, or problem you face is insignificant compared to what He is able to create. Al-'Adheem created the beautiful sky and the strong and huge mountains— Don't you think He will be able to solve all your

problems? So ask Al-'Adheem to help you in all situations and call on Him whenever you feel you need strength to carry on in life.

3. Fear no one but Al-'Adheem.

O you who believe! Fear Allah as He should be feared, and do not die except in the state of Islam. [Quran, 3:102] Even the strongest man in this world is absolutely nothing compared to the greatness and strength of Al-'Adheem, so fear no one and nothing except Him.

4. Make it a habit to recite *Ayatul Kursi*.

Allah (عَزَّوَجَلَّ) concludes *Ayatul Kursi* with His name Al-'Adheem and it is called the greatest—'adham— aya of the Quran and in it the most great ('*adham*) name of Allah is mentioned. Make it a habit to recite it after each *fard* (obligatory) prayer and before sleeping.

`Ubayy bin Ka`b said that the Prophet asked him about the greatest ayah in the Book of Allah, and `Ubayy answered, Allah and His Messenger know better. When the Prophet repeated his question several times, `Ubayy said, Ayatul-Kursi. The Prophet commented, Congratulations for having knowledge, O Abu Al-Mundhir! By He in Whose Hand is my soul, this ayah has a tongue and two lips with which she praises the King (Allah) next to the leg of the Throne. [Ahmad]

5. Increase your *dhikr* when you bow.

To feel your *rukoo*' increase your *adhkaar* (rememberance) in it. A *dhikr* from the *sunnah* including this name is:

سُبْحَانَ ذِي الْجَبَرُوتِ، وَالْمَلَكُوتِ، وَالْكِبْرِيَاءِ، وَالْعَظَمَةِ

- *Subhaana Dhil Jabarooti Wal-Malakooti Wal-Kibriyaa'i Wal -'ADhamati (How perfect He is, The Possessor of total power, sovereignty, magnificence and grandeur)* [Abu Daawood, An-Nasaa'ee, Ahmad].

O Allah Al-'Adheem, we know You are the magnificent and Your strength and greatness are beyond our comprehension. Make us glorify You and turn to You in hardship and ease, aid us to fear no one

and nothing but You, guide us to be of those who are always in a state of awarenss of Your might and grandeur, and make our scales heavy by remembering You and living by Your beautiful names, ameen!

And Allah knows best.

الْغَفُوْرُ
AL-GHAFOOR
The Forgiving, The exceedingly Forgiving
﴿ Indeed, it is He who is the Forgiving, the Merciful ﴾
﴿ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ۭ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴾
[Quran, 39:53]

Al-Ghafoor.

Allah's name *Al-Ghafoor*— The Forgiving, The Exceedingly and Perfectly Forgiving— occurs 91 times in the Quran. He is the One whose forgiveness manifests both quality and quantity. Al-Ghafoor is the One Who forgives, regardless of how large the sin is, and He forgives over and over again!

The Perfect Forgiver and Pardoner, the One Who Covers and Protects.

Ghafoor comes from the root *Ghayn-Faa-Raa*, which points to three main meanings. The first meaning is to cover, veil, conceal, and hide. The second meaning is to pardon, to forgive, and to set aright. And the third meaning is to cover a thing to protect it (from dirt).

This root appears 234 times in the *Quran* in nine derived forms. Examples of these forms are *yaghfiru* (He forgives, will forgive), *wa-is'taghfir* (and ask forgiveness), and *maghfiratun* (forgiveness).

Linguistically, both *ghafoor* and *ghaffaar* refer to the concept of *maghfirah*. *Al-Ghaffaar* refers to the fact that Allah forgives repeatedly (the quantity) whereas the name *Al-Ghafoor* points to the extent of His forgiveness (the quality). Allah's name Al-Ghafoor does not just mean that He forgives us; He also protects and shields us from the consequences of our own actions. He does *maghfirah*— He covers our sins while being fully aware of what they are. His perfect forgiveness is truly a sign of His ultimate mercy for us!

Al-Ghafoor Himself says: *Inform My servants that it is I who am the Forgiving, the Merciful* [Quran, 15:49] . . . *He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful.* [Quran, 10:107] . . . *He said, I will ask forgiveness for you from my Lord. Indeed, it is He who is the Forgiving, the Merciful.* [Quran, 12:98]

A Beautiful Combination: Al-Ghafoor and Ar-Raheem.

In the Arabic language, for example in the name *Ar-Raheem*, the *yaa* indicates the continuity of Allah's mercy. The name الْغَفُورُ *(Al-Ghafoor)* on the other hand does *not* mean that He is always or forever forgiving,

because then there would be no Hellfire. The *waw* in Al-Ghafoor shows us that Allah is *exceedingly* forgiving; He forgives beyond what any of us can expect.

One of the most common pairs in Allah's name *Al-Ghafoor* combined with *Ar-Raheem*, which is repeated 72 times in the *Quran*, demonstrating that He covers these sins because He is so merciful to us.

An example of this beautiful combination is in one of the most hope-giving, heart-comforting *ayaat* in the *Quran*. *Al-Ghafoor* Himself says: *Say, O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.* [Quran 39:53]

Instead of saying: *O, you sinners!* look at how gently *Al-Ghafoor* addresses us by saying *yaa* eebaadee, O my servants who have transgressed against themselves. *Alhamdulillah*; we have a Lord who is intensely forgiving and merciful to us.

How Can You Live by This Name?

1. Call upon Al-*Ghafoor*.

Call upon *Al-Ghafoor* when you do wrong to others or even to yourself, no matter how big or small the sin is. You can start your *dua*' with this beautiful name. Always ask Him to do *maghfirah* on you (to cover up and forgive your bad deeds) and never give up asking. At the same time, never think of how big or little a sin is— think about the greatness of the One you are disobeying.

2. Never despair.

A characteristic of a true believer is that he or she never despairs. We don't despair in the help of Allah (عزوجل) and we shouldn't despair in His mercy and forgiveness. This means that whenever we commit a bad deed– and because we are humans, we do sin– we don't let it get us down but rather fight back by turning to Al-Ghafoor straight away and following up our sin with a good deed.

3. Train yourself to be forgiving.

Think of the forgiveness of Al-Ghafoor and be inspired to adopt a habit of being forgiving in your daily life. Always try to go to sleep with a heart clean of grudges. Hamdun al-Qassar, one of the great early Muslims, said: *If a friend among your friends errs, make seventy excuses for them. If your hearts are unable to do this, then know that the shortcoming is in your own selves.* [Bayhaqee] Always give others the benefit of the doubt, making excuses for him and never hunting for others' mistakes.

4. Cover the faults of others.

Abu Hurairah, may Allah be pleased with him, reported: *The Prophet (ﷺ) said, Allah will cover up on the Day of Resurrection the defects (faults) of the one who covers up the faults of the others in this world* [Muslim]. You know what Allah Al-Ghafoor will give you for covering up the faults and shortcomings of others in this world? He loves this quality so much that He'll forgive your sins and not call you to account for your sins. If at all He will do so, He will not do it publicly so that you're not embarrassed before others.

5. Don't expose yourself.

The Prophet (ﷺ) said: Every one of my followers will be forgiven except those who expose (openly) their wrongdoings. An example of this is that of a man who commits a sin at night which Allah has covered for him, and in the morning, he would say (to people): I committed such and such sin last night, while Allah had kept it a secret. During the night Allah has covered it up but in the morning he tears up the cover provided by Allah Himself. [Al-Bukharee and Muslim]

When you commit a bad deed, do you feel ashamed? We should never like to express our sins openly. You often see that people are even bragging about their sins, like being with women (or men), going out and dressing immodestly and gossiping about others. Imagine you tell others about your bad deeds, and they feel inspired to do it too. Never talk to others about your sins.

O Allah, Al-Ghafoor, we know that You are the most forgiving. No

matter the size and amount of our sins, we call on You to forgive our sins, hide our faults from others, and protect us from the effects of our bad deeds in this life and the next, to support us in never despairing of Your mercy, and aid us in forgiving others, ameen!

And Allah knows best.

الشَّكُورُ
ASH-SHAKOOR
The Most Appreciative
﴿ That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative. ﴾
﴿ لِيُوَفِّيَهُمْ اُجُوْرَهُمْ وَيَزِيْدَهُمْ مِّنْ فَضْلِهٖ ؕ اِنَّهٗ غَفُوْرٌ شَكُوْرٌ ﴾
[Quran, 35:30]

Ash-Shakoor.

Allah calls Himself *Ash-Shakoor*— the Most-Appreciative, the Most Grateful, the Rewarder of Good Works — on four occasions in the Quran. He is the One who gives abundantly in response to little. Ash-Shakoor appreciates the smallest deeds with an unlimited appreciation; the ultimate example is the reward of never-ending happiness in His Paradise!

The Perfect Appreciator, the One Who Rewards Little With Much.

Shakoor comes from the root *Sheen-Kaaf-Raa*, which points to three main meanings. The first main meaning is to praise for a benefit or to acknowledge beneficence and the second is to be thankful and offer acknowledgement. The third main meaning is to produce and supply abundantly.

This root appears 75 times in the *Quran* in six derived forms. Examples of these forms are *shakara* (to be thankful), *ash-shaakireen* (the thankful), and *mashkooran* (appreciated).

Linguistically, *shukr* means to increase, appreciate, and recognize good. *Shakoor* in Arabic is used as well to describe an animal that's fed with little but gives much back in return. The *waw* in *Ash-Shakoor* shows us that Allah (عَزَّوَجَلَّ) is *exceedingly* appreciative; His appreciation and rewards are beyond what any of us can expect.

Ash-Shakoor Himself says: *That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative.* [Quran, 35:30]

A Beautiful Combination: Ash-Shakoor and Al-Ghafoor.

Of the four occasions on which Allah's name *Ash-Shakoor* is mentioned in the Quran, it's paired three times with *Al-Ghafoor*. He is the Oft-and-All Forgiving and the Most Appreciative; even if we commit sins we can return to Him for forgiveness and a reward for the good we do. Ash-Shakoor says: *And whoever commits a good deed - We will increase for him good therein. Indeed, Allah is Forgiving and Appreciative.* [Quran, 42:23]

The Beautiful Appreciation of Allah

Allah's name *Ash-Shakoor* does not mean He has to be thankful for anything, because everything we have comes from Him. It means He is the one who deserves all thanks and appreciative and forgiving, as He gratefully gives large rewards. Ash-Shakoor even appreciates our intention.

How Can You Live by This Name?

1. Don't expect anything in return from others.

We often yearn for recognition from others, and when we do good in secret we might wish they find out it was we who helped them. Sometimes you might wish people knew your good intentions even if you fail to do the action. *And ever is Allah Appreciative and Knowing.* [Quran, 4:147] He knows, rewards, and appreciates what other people might not even know about. Go out of your way to help others, not expecting anything in return, and Ash-Shakoor will send someone to do the same for you.

2. Do good deeds no matter how small.

Never be hesitant in doing a good deed, even if you think it's tiny compared to all your sins; think about the ability of the One who gives rewards. The Prophet (ﷺ) said: *Do not belittle any good deed, even meeting your brother with a cheerful face.* [Muslim]. Say *subhanAllah* a hundred times and Ash-Shakoor grants you a thousand good deeds. Imagine buying an entire village with just one coin; nothing we do can be compared with the infinite reward of Ash-Shakoor.

3. Be patient and sincere, and remember Paradise.

Nothing we do is lost. Sometimes *Ash-Shakoor* delays the signs of His appreciation to see if you'll give up. So be sincere and do it for Allah, because you know He's *Ash-Shakoor* in this life and in the Hereafter! The Prophet (ﷺ) said: *Allah said: 'I have prepared for My righteous servants what no eye has seen and no ear has heard, nor has it occurred to the human heart . . .'* [Al-Bukharee, At-Tirmidhee, Ibn Majah] Remember Paradise in all you do.

4. Help others and Ash-Shakoor will help you.

The Prophet (ﷺ) said: *Whosoever relieves from a believer some grief pertaining to this world, Allah will relieve from him some grief pertaining to the Hereafter . . . Whosoever conceals the faults of a Muslim, Allah will conceal his faults in this world and the Hereafter. Allah will aid a servant (of His) so long as the servant aids his brother.* [Muslim] Whether you relieve, help out, or just conceal the fault of another Muslim, Ash-Shakoor will help you.

5. Be grateful and Ash-Shakoor will give you more.

Did you know that recognizing any of Allah's favours is in itself a favour? Ash-Shakoor bestows His blessings on us even though He doesn't need us, but sometimes we only thank Him while we're in great need of Him. What a difference!

Show your shukr for all He has given you and He will give you even more. How can you show your gratitude to Ash-Shakoor? Al-Ghazali said: *The best way of manifesting thankfulness for the blessings of Allah, the Most High is to make use of these blessings in obeying, and not disobeying Him.*

6. Do good to all creatures.

Ash-Shakoor notices the deeds that are done to all creatures, not just humans. The Prophet (ﷺ) tells us, narrated by Al-Bukharee and Muslim, about the man who gave a thirsty dog water— *fashakara Allahu lahu*— and Allah (عزوجل) appreciated his action and forgave his sins.

7. Appreciate people.

A beautiful social skill is to always show interest in the lives of others; ask how their job interview went, how their ill relative is doing now, etc. Try to pay attention to the details. Compliment others and when they do something good, recognize their efforts and encourage them to keep going.

When thanking people always first say *alhamdulillah* and then "thank you" to someone, as the reality of thankfulness is to realize that

everything comes from Allah! The Prophet (ﷺ) instructed us: *The one who does not thank people had not thanked Allah.* [Abu Dawood]

8. Call upon Ash-Shakoor.

Call upon Ash-Shakoor, for example a Quranic *dua* with this name is: *And they will say, Praise to Allah, who has removed from us [all] sorrow. Indeed, our Lord is Forgiving and Appreciative.* [Quran, 35:34]

O Allah, Ash-Shakoor, we know that You are the most appreciative. Aid us to do good, make us of those who help others for Your sake only, and grant us sincerity and patience in our actions. Adorn us with shukr for all You've given us and support us to use all these blessings in obeying You. Let us taste the ultimate reward, gazing at Your countenance and enjoying happiness in Paradise forever, ameen!

And Allah knows best.

AL-'ALIY

The Most High, The Exalted

﴿ His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great ﴾

﴿ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ ۚ وَلَا يَـُٔوْدُهٗ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيْمُ ﴾

[Quran, 2:255]

Al-'Aliy.

Allah calls Himself *Al-'Aliy*— The Most High, The Exalted — on eight occasions in the *Quran*. He's the One Whose loftiness is both in His essence and in His attributes. Al-'Aliy is above any imperfections, above the 'Arsh (throne). Our minds are at a loss regarding His greatness and our intellect is incapable of conceiving His perfection!

The Most High, the One Above Everyone and Everything.

Aliy comes from the root *Ayn-Laam-Waaw*, which points to four main meanings. The first is to be high, lofty, and exalted and to ascend. The second main meaning is to overcome and overwhelm and the third to advance and exceed. The fourth main meaning is to be eminent.

This root appears 70 times in the *Quran* in fourteen derived forms. Examples of these forms are *ta'aalaa* (exalted is He), *ta'aalaw* (come), *ista'laa* (overcome), *'uluwwan* (haughtiness), and *'illiyeen*.

Linguistically, *'uloow* points to the attribute of loftiness, and a person is *'alee* when he is prominent. Al-'Aliy, under whose control everything in existence is, is the Most High.

Al-'Aliy Himself said: *He is the Most High, the Great* [Quran, 2:255] . . . *judgment belongs to Allah, the High, the Great* [Quran, 40:12], *and ... the Great, the Most High* [Quran, 13:9].

Surah Al 'Alaa– Your Lord, The Most High.

Al-Musabbihaat are the *surahs* in the Quran that begin with the declaration (*sabbaha*) of the perfection of Allah. Of the *musabbihaat*, *Surah Al-'Alaa* is the most beloved to the Prophet (ﷺ). He loved to recite this specific surah in every single Jumuah prayer and in both of the Eid prayers.

The first *ayah* is: *sabbi hisma Rabbikal'alaa* – Exalt the name of your Lord, the Most High. There are many narrations of the companions *radiyallahu 'anhum*, including those of 'Ali, that whenever the Prophet heard this ayah he would say: Subhana Rabbi al-'Alaa, *Subhana Rabbi al'A'laa* (Glory to my Lord, the Most High). When this first *ayah* was revealed the Prophet said: *Put it in your sujood*. Thus in every *sujood*

of our prayer we use this version of *Rabb* (Lord), by saying:

سُبْحَانَ رَبِّيَ الأَعْلَى

Subhaana Rabbiyal ʿAlaa (Glory to my Lord, the Most High].

The rising of good deeds

Our good words and deeds rise up through the heavens to Allah Al-ʿAliy. The Messenger of Allah said: *Those who remember Allah and glory Allah by saying, Glory be to Allah, Allah is most Great, all praise is due to Allah and Laa ilaha illallah, these words go around the Throne buzzing like bees, mentioning those who said them. Would one of you not like to have something with Allah mentioning him?* [Ahmad, Ibn Majah]

Ali bin Abi Talib reported that Ibn Abbas said: *The good word is the remembrance of Allah, may He be exalted, which is taken up to Allah, and the righteous deed is the performance of obligatory duties. Whoever remembers Allah when doing an obligatory duty, his deed carries his remembrance of Allah and takes it up to Allah, may He be exalted. Whoever remembers Allah and does not perform the obligatory duties, his words will be rejected, as will his deed.* [Tafsir Ibn Katheer]. So remember— words and actions!

How Can You Live by This Name?

1. Be humble.

Among the good manners adorning a believer is submission before the glory of Al-ʿAliy. Train yourself to submit to Him, and place no one or nothing above Him in your daily life. Fight your desires and train yourself to show patience and gratitude in all situations to please Al-ʿAliy. The Prophet (ﷺ) said: *Whoever humbles himself before Allah, Allah will elevate him.* [Muslim]

2. Increase your *sujood*.

When are we closest to the highest? When we are in *sujood*, the lowest position we can be in! The Prophet (ﷺ) taught us: *Prostrate much because there is no Muslim that prostrates to Allah except that Allah*

raises him one degree in Paradise by it and forgives for him a sin. [Ahmad] The more you prostrate, the more you raise your ranks in paradise *insha'Allah*, until you reach the highest level, *Jannat Al-Firdaws* (Paradise). This is where the Prophet will be. And the roof of this particular level is the throne of Al-'Aliy!

Make sure you don't just prostrate with your body, but also with a heart full of humility.

3. Have many good deeds rising to Al-'Aliy.

Say a lot of *subhanAllah, alhamdulillah, Allahu akbar*, and *la ilaha illAllah* combined with your obligatory deeds.

4. Make use of the third part of the night.

Al-'Aliy descends to the lowest heaven each night; make use of this time to ask, ask, and ask. The Prophet (ﷺ) said: *The Lord descends every night to the lowest heaven when one-third of the night remains and says: Who will call upon Me, that I may answer Him? Who will ask of Me, that I may give him? Who will seek My forgiveness, that I may forgive him?* [Al Bukharee, Muslim]

5. Call upon Al-'Aliy.

Call upon Al-'Aliy, using this beautiful name in your *dua*', and ask Him with the highest aspirations for the highest Paradise without reckoning!

6. Say *subhanahu wa ta'alaa.*

Make it a habit to say: سُبْحَانَهُ وَتَعَالَى *Subhaanahu wa ta'alaa'* (glorified and exalted is He) when you mention Allah.

O Allah, Al-'Aliy, we know that You are far above any imperfection. Help us to be humble, to fight our desires, and to never place anyone or anything above You. Make us increase our sujood with body and heart. Accept our good words and deeds and aid us to pray to you night and day. Elevate our ranks until we reach the highest Paradise, ameen!

And Allah knows best.

AL-KABEER

The Greatest, The Most Grand

﴿ He is Knower of the unseen and the witnessed,
the Greatest, the Exalted ﴾

﴿ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ ﴾

[Quran, 13:9]

Al-Kabeer.

Allah calls Himself *Al-Kabeer— The All Great, The Most Great, The Grand—* on six occasions in the Quran. He is the One who is unimaginably great and perfect. Al-Kabeer embraces all kinds of greatness, from rank, size, nobility, and knowledge to mercy, and it tells us that nothing was, is, or will ever be like Him!

The All-Great, the One Far Greater Than Anything or Anyone.

Kabeer comes from the root *Kaaf-Baa-Raa*, which points to five main meanings. The first is to be great in rank and nobility and the second to be great in size. The third main meaning is to be great in age and the fourth to be great in learning and knowledge. The fifth main meaning is to have rights above all others.

This root appears 161 times in the *Quran* in eighteen derived forms. Examples of these forms are *kabura* ("is great," or "is difficult"), *fakabbir* ("magnify"), *mutakabbireen* ("the arrogant)", *akbaru* ("greater"), *kibaru* ("old age"), and *kubra, kabeer* ("great").

Linguistically, *kibriyyah* refers to the concept of greatness. One who is *kabeer* is someone great in rank or skill. Allah is *Al-Kabeer—The All-Great* and *The Most Great*; for each of His attributes He is the greatest.

Al-Kabeer Himself says: *So the judgment is with Allah, the Most High, the Grand* [Quran, 40:12], *. . . because Allah is the Most High, the Grand* [Quran, 22:62], and *. . . Indeed, Allah is ever Exalted and Grand* [Quran, 4:34].

The Ranks of This World and the Hereafter.

We're naturally predisposed to admire those who are most beautiful, most intelligent, most eloquent, most powerful, most generous, most merciful, etc.

However *Al-Kabeer Himself says: See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment* [Quran, 17:21]. The poorest in this

world can be the richest in the Hereafter; it all depends on one thing: Your rank with Allah al-Kabeer.

How Can We Live By This Name?

1. Say a lot of *takbeer*.

Revive the *sunnah* of the Prophet (ﷺ) by saying a lot of *takbeer*—*Allahu Akbar*. Abdullah ibn 'Umar narrates that a man came late to Salāh. Upon arriving to the line he started his prayer with the following words:

اللهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلّٰهِ كَثِيرًا وَسُبْحَانَ اللهِ بُكْرَةً وَأَصِيلاً

- Allahu Akbaru Kabeeran wal-hamdulillahi katheeran wa subhaan Allahi bukratan wa aSeelaa (Allah is most Great, much praise be to Allah and glory be to Allah at the beginning and end of the day). The Prophet, after completing the prayer, asked the people who had said this. The man said, *O Rasulullah, I did not intend by it other than good*. The Prophet (ﷺ) said, *I saw the gates of heaven open because of those words.* Ibn 'Umar added, *I never ceased saying these words since hearing the Prophet say that.* [Muslim, At-Tirmidhee, An-Nasaa'i and Ahmad]

2. Find happiness with Al-Kabeer.

Your original nature makes you seek love and perfection and Allah Al-Kabeer is the source of all perfection. So only by turning to Him can your heart feel peace and happiness. In fact, the more you get to know about Him, His names and His attributes, the more you'll turn to Him with true love and devotion and feel secure and peaceful with Him.

3. Magnify Al-Kabeer in the proper way.

Allah (عزوجل) instructs you: *And magnify Your Lord* [Quran, 74:3]. Words to magnify *Al-Kabeer,* like the *tahleel (laa ilaaha illAllah) tahmeed (Alhamdulillah), tasbeeh (subhanAllah) and takbeer (Allahu akbar),* have great meanings; ponder their true meanings, increase in saying them and be careful not to misuse them.

4. Seek perfection at the source.

Don't disappoint yourself by expecting others to be perfect and admiring those with wealth or status but no *emaan*. By admiring your Lord, by relying on and trusting in Al-Kabeer, The All-Great, The Source of Perfection, you will never be shocked or disappointed, even better you will be amazed by His enormous rewards for your little deeds.

5. Never be arrogant.

Guard yourself against arrogance (*kibr*). Never look down on others; you don't know the rank they have with *Al-Kabeer*. Arrogance can also be found in how you deal with the commands of Allah. Look at the sin of Iblees; he refused to bow down due to arrogance. A good tip to keep you away from disobedience to the commands of Allah is that whenever you're about to sin, look up and imagine *Al-Kabeer is* watching you— would you dare to look up and say "no" to Him?

6. Strive for a high rank with Al-Kabeer.

Glorify Him alone and be humble in life in order to be great in the sight of Al-Kabeer. If Allah Al-Kabeer blessed you with being kabeer in this world in knowledge, job position, or any other skill, make others benefit and truly become *kabeer* to Him in the Hereafter.

7. Call upon Al-Kabeer.

Make *dua* using this name to ask Him to lead you to deeds pleasing to Him. There is no rank higher or achievement better than attainment of Allah's good pleasure. It is as Al-Kabeer says: *Verily, to Us will be their return; and then verily, for Us will be their reckoning.* [Quran, 88:25-26] Always aim high in your supplications— ask Him for Jannatul Firdaws, the higest paradise, without reckoning.

8. Be proud of your Lord.

You shouldn't be ashamed of Allah's religion or divine commands. When you're offered wine to drink, don't apologize and make excuses like, "Sorry! I have a stomach ache." You should proudly say, "I do not drink wine because it's forbidden in my religion of Islam." If you

really believe that Allah is Al-Kabeer, you should be proud of your Lord in all situations, places, and company.

9. Feel your *takbeer.*

What is really *akbar* in your life? The Prophet (ﷺ) taught you to say *Allahu akbar* at the start and during your whole *salah*. Whenever you say, or hear, *Allahu* Akbar in prayer or the adhaan (call to Prayer), know what it really means. Know that *Al-Kabeer* is far greater than anything that you could ever imagine or think of. When you raise your hands to start your prayer, imagine you're throwing the whole world behind you and all is about *Allahu akbar.*

O Allah, Al-Kabeer, we know that Your Greatness is perfect and beyond our imaginations. Help us to reflect on Your greatness in order for us to stay close to Your commandments. Inspire us to magnify you in a proper way. Adorn us with pride in Islam, protect us from arrogance, and make us of those who attain the highest ranks with You in the Highest Paradise without reckoning, ameen!

And Allah knows best.

AL-HAFEEDH

The Preserver, The All-Heedful and All-Protecting

﴿ Allah is [yet] Guardian over them; and you, [O Muhammad], are not over them a manager ﴾

﴿ اللَّهُ حَفِيظٌ عَلَيْهِمْ ۖ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴾

[Quran, 42:6]

Al-Hafeedh.

Allah calls Himself *Al-Hafeedh— The All-Preserver, The All-Heedful, The All-Protecting—* on three occasions in the *Quran*. He is the One Who created and preserves the worlds and what they contain. Al-Hafeedh is heedful of all we do and He protects us from things we do not even realize, giving believers many opportunities to earn His special protection!

The Ultimate Preserver, Guardian, and Protector.

Hafeedh and Haafidh come from the root *Haa-Faa-Dhaa*, which points out to three main meanings. The first meaning is guarding, protecting, retaining and taking care of. The second main meaning of this root is to prevent from perishing or becoming lost and the third is to be watchful, mindful, attentive, and vigilant.

This root appears 44 times in the *Quran* in eight derived forms. Examples of these forms are *haafidheen* ("guardians"), *mahfoodh* ("guarded, protected"), and wahaafidh'naahaa ("and We have protected it").

Linguistically, *haafidh* is used for someone who memorized the Quran. Al-Hafeedh is the Ultimate Preserver, Guardian and Protector of the whole creation.

Al-Hafeedh Himself says: ". . . *and you will not harm Him at all. Indeed my Lord is, over all things, Guardian.* [Quran 11:57] . . . *We might make evident who believes in the Hereafter from who is thereof in doubt. And your Lord, over all things, is Guardian.* [Quran 34:21]

Knowledge, preservation, and recompense.

Allah *'azza wajall* negated forgetfulness on Himself; He will protect and guard knowledge and never forget it. Musa (عليه السلام) testified to this fact, saying: *The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor He forgets.* [Quran 20:52]

We should know that *haafidh* is made of three aspects; first knowledge (*'ilm*), then preservation (*hifdh*) and then recompense (*hisaab*). For example, removing a small piece of dirt from the floor so it wouldn't

make someone slip. Even though no one saw it, you need to be sure Allah knows about it, then you should be sure He will preserve it (*hifdh*) and finally you should be certain that Al-Hafeedh will recompense you for it.

This goes for anything anyone does for Allah's Sake! Therefore there's a relation between the beautiful names Al-'Aleem (the All-Knowing), *Al-Hafeedh* (The All-Preserving) and *Ash-Shakoor* (The Appreciative).

How Can We Live By This Name?

1. Be motivated by Al-Hafeedh.

Al-Hafeedh is heedful of everything you do by His knowledge, He orders His angels to record everything you do. Even the smallest deeds, like coming to an Islamic lecture, sitting nicely, and making notes— Al-Hafeedh will preserve and appreciate it. When you know this you will really be a slave of Allah (عَزَّوَجَلَّ) and not of people.

2. Fear Al-Hafeedh.

He is also Al-Hafeedh when you do bad actions. Remember even with your "very small" wrong deed He sees, preserves, and will recompense you for it unless you repent. For example in prayer you need presence of the heart; khushoo means presence of the heart (*hudoor al qalb*) plus understanding (*fahm*).

Maybe in only one *rukoo* you remember Allah and the rest of the time your heart is distracted or heedless. Allah is *hafeedh* and He even knows you only remembered Him in *rukoo*'; then He will keep this remembrance in *rukoo*' for you and will reward you according to this. Depending on whether your deed was good or bad al-Hafeedh will reward you or punish you, so this name gives you both hope (*rajaa*) and fear (*al-khawf* or *khashiyah*).

3. Remember people.

One of the *sifaat ul mu'mineen* – attributes of the believers— is being mindful and attentive to others. Maybe you met someone once and you lent her your pen and she remembers that so many years later, you

would feel happy. The best example of this quality of remembering is the Prophet (ﷺ), who never forgot *Khadeejah*(رضي الله عنها).

4. Memorize the Quran.

Work hard to be of those who preserve His Book, the Quran, by memorizing it. When memorizing His Book call upon Al-Hafeedh and ask Him to preserve and keep it in your mind.

5. Purify your heart.

For example you talk bad about someone just because you dislike them. Al-Hafeedh will never forget what you did; this knowledge will be preserved with Him and maybe after a period of time you will be put in the same situation where you are innocent and yet someone accuses you wrongly or says something untrue about you. When this happens it is for you to recall and repent for what you did to someone else. Al-Hafeedh is giving it as a test to nurture you because He has this knowledge preserved whereas maybe you forgot or saw it as insignificant.

6. Strive for the special protection of Al-Hafeedh.

Aboo Tayyib At-Tabaree , an early scholar, was about hundred years old and he was physically strong like the young man. Once after an exhausting journey, Aboo Tayyib At-Tabaree jumped off the boat on the land. People were amazed. He said: *When I was a young man, I preserved these bodily limbs from the disobedience of Allah and Allah preserved them for me in my old age.* [Ibn Rajab]

To receive the special protection of Al-Hafeedh in your religion and your worldy affairs, the Prophet said: *Guard Allah (His commands) and He will guard and protect you.* [Ahmad, At-Tirmidhee]

7. Be thankful to Al-Hafeedh.

Al-Hafeedh preserves your body in an amazing way; only imagine if your blood would freely flow into your brain. Be thankful to Al-Hafeedh for the way He preserves you and protects you in ways you don't even realize.

8. Reflect on your environment and increase your awe for Al-Hafeedh.

Look around you and be amazed by the way *Al-Hafeedh* is able to preserve even the biggest creations. It is He Who preserved the sky from falling on us. We come up with ways by His leave to preserve even the food in fridges and by salt so we can use it longer, as well as the money in the bank. Allah is *Al-Hafeedh* and He guides humans for a means to even preserve food, health, and wealth.

9. Repent to Al-Hafeedh.

This name should shake you even more than the name Al-'Aleem, because Al-Hafeedh not only implies that He knows everything, He even remembers the smallest things. You need the forgiveness of Al-Hafeedh, so another important impact of this name is that it will make you not delay but hasten to repent.

O Allah, Al-Hafeedh, we know that You preserve all there ever was, is, and will be. Give us your special protection by aiding us to fulfill Your commands, help us to be mindful of even the smallest sins, and make us rush to repent and be thankful to You for Your protection. Honour us by making us of those who memorize the Quran and support us in our belief and awareness of Your knowledge, preservation and recompense so we will strive to please You and earn Your Gardens, ameen!

And Allah knows best.

المُقِيتُ
AL-MUQEET
The Sustainer
﴿ And ever is Allah , over all things, a Keeper ﴾
﴿ وَكَانَ اللهُ عَلٰى كُلِّ شَىْءٍ مُّقِيتًا ﴾
[Quran, 4:85]

Al-Muqeet.

Allah calls Himself *Al-Muqeet— The All-Sustainer, The All-Nourisher, The All-Preserver—* on one occasion in the Quran. He is the powerful maintainer who sustains, nourishes, protects, and oversees all that exists. *Al-Muqeet* is taking care of all living beings by sending down all kinds of physical and spiritual nourishment for them!

The Ultimate Maintainer, Nourishing and Overseeing Creation.

Muqeet come from the root *Qaaf-Waw-Taa*, which carries four main meanings. The first meaning is to supply, maintain, and sustain. The second main meaning of this root is to feed and nourish. The third is to keep, preserve, and guard, and the fourth is to witness, observe, and watch over.

This root appears twice in the Quran in two derived forms. Examples of these forms are *aqwātahā* (its sustenance) and *muqeetan* (a keeper).

Linguistically, *muqeet* refers to the attribute of sustaining. *Al-Muqeet* sustains bodies and the souls and He has taken it upon Himself to sustain His creation. As He creates all things, *Al-Muqeet* also creates what sustains them; He makes accessible what is necessary and what is luxury. He gives us what we need to survive, until He wills to put an end to life— then He simply withholds what keeps us alive. *Al-Muqeet* alone is capable and knowledgeable of everything.

Al-Muqeet Himself says: *. . . And ever is Allah , over all things, a Keeper* [Quran, 4:85].

Sustaining Body and Soul.

Al-Muqeet protects and sustains living beings; in this sense this name is strongly related to *Al-Hafeedh*, The Preserver. He does not only sustain our bodies with provisions like food and drink, but *Al-Muqeet* also for example sustains the heart through knowledge. Sustaining us is even more specific than the attribute of providing for us, *Ar-Razzaaq*.

Al-Muqeet and Al-Mugheeth.

Some reports give the name al-Mugheeth instead of al-Muqeet. Al-Mugheeth is interpreted as meaning the Helper, for He helps His slaves at times of difficulty when they call upon Him; He answers them and saves them. It also has the meaning of the One Who responds and the One Who is called upon. Ighaathah [help] refers to actions and istijaabah [responding] refers to words, but they may be used interchangeably. Ibn al-Qayyim said: *He is the Helper of all His creatures, and He responds to those who are desperate* [Sharh Asmaa' Allaah ta'aala al-Husna by Dr. Hissah al-Sagheer]

How Can We Live By This name?

1. Make abundant *dua* to Al-Muqeet.

Al-Muqeet hears the silent *dua* and responds to it and knows your affliction and is the only One Who removes it. Call upon *Al-Muqeet*, using this beautiful name, to ask to sustain your body with provisions and your heart with the knowledge of Islam.

2. Recognize *Al-Muqeet* in every sustenance.

Let this name inspire you to equip yourself with this good manner: Every time food is brought to you, recognize *Al-Muqeet* and His amazing grace through which you are provided with food. This goes for all the daily life provisions you never really think about, even the knowledge you are able to gain to strengthen your mind and heart. If you train yourself to such recognition you will be able to live by this name.

3. Sustain others with the help of *Al-Muqeet*.

If you are grateful to Al-Muqeet for His sustenance, protection and nourishment He will make you treasure-house for His servants, enabling you to sustain others, teach them knowledge, and lead them to the Ever-Living, the Sustainer.

4. Seek your wishes from Al-Muqeet only.

Only seek the fulfilment of all your wishes and desires from Him, for

only Al-Muqeet holds the keys to the treasures of His sustenance. Al-Muqeet said in a hadith qudsi to Musa (عليه السلام): *O Musa! Ask Me with regard to everything, including your shoe strings and the salt for your pot.*

5. Rely on *Al-Muqeet.*

He can sustain and look after the whole creation without ever getting tired, so be sure *Al-Muqeet* looks after you in the best possible way. Rely on Him to provide for you, nourish you and protect you by never seeking haram means of sustenance or doubting in His power to maintain you.

6. Nourish your soul by faith in *Al-Muqeet.*

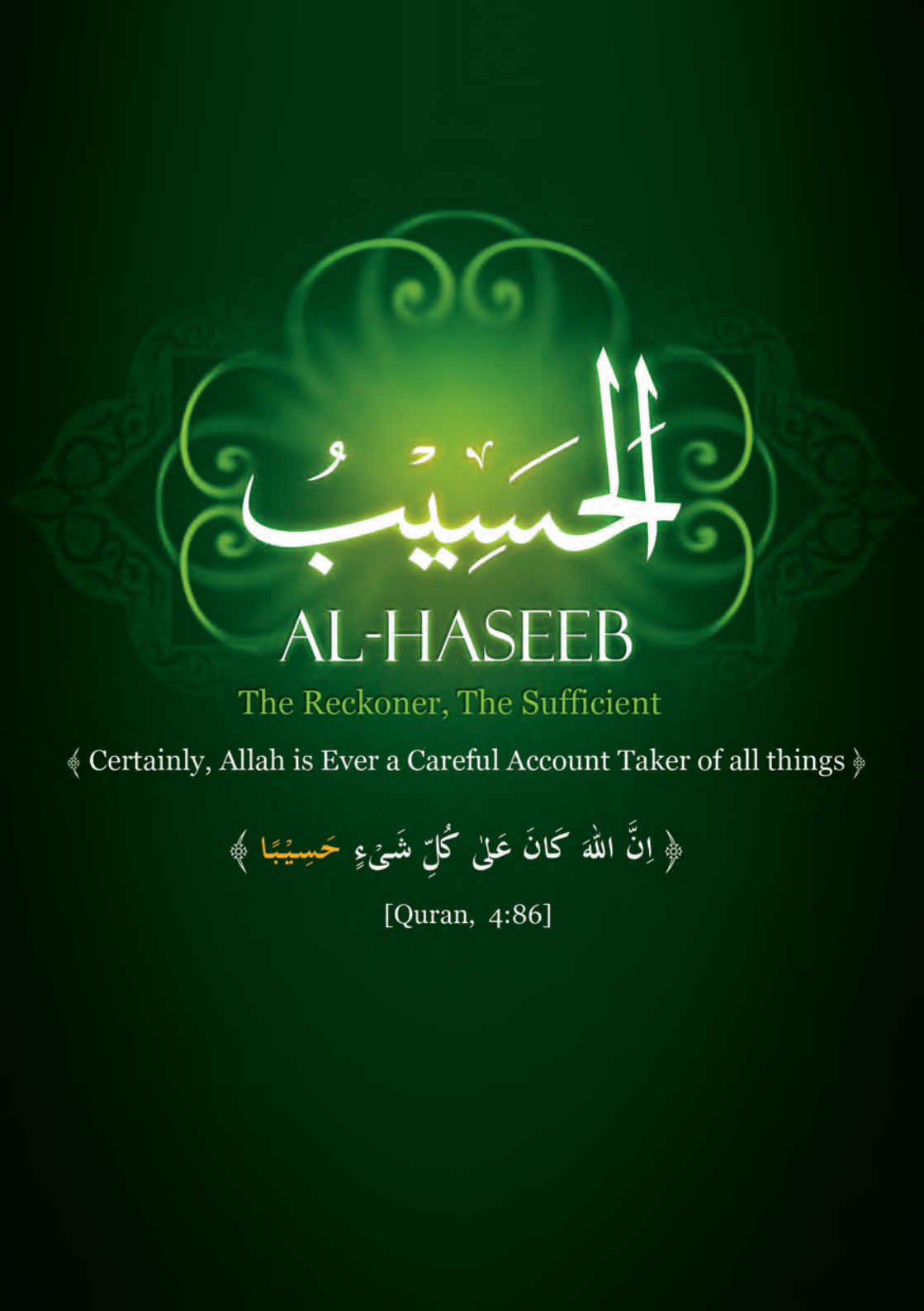
Nourish your heart by having faith in His Oneness and nourish your soul by the five pillars of Islam; shahadah, prayer, zakat, fasting and Hajj.

7. Use your sustenance in the right way.

Whatever Al-Muqeet blessed you with, protected you with and gave you access to, show Him that you use it to please Him and not to anger Him. Pay your zakah over your belongings, give abundant sadaqah with your time and skills and don't misuse your sustenance by using it for impermissible things or by being ungrateful or dissatisfied.

O Allah, Al-Muqeet, we know that You are the only One able to maintain all there ever was, is and will be. Sustain our bodies and souls , make us recognize Your sustenance and guide us to be of those who use their sustenance to gain Your Pleasure and become a way of sustenance for others, teaching others and leading them to You. Bless us with reliance on You and make us seek You only for everything we want or need, ameen!

And Allah knows best.


الحَسِيبُ
AL-HASEEB
The Reckoner, The Sufficient
﴿ Certainly, Allah is Ever a Careful Account Taker of all things ﴾
﴿ اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ شَىْءٍ حَسِيْبًا ﴾
[Quran, 4:86]

Al-Haseeb.

Allah calls Himself *Al-Haseeb*— The Reckoner, The Accountant, The Sufficient— on three occasions in the Quran. He's the one who keeps account of everything in the worlds and requites even the smallest of deeds. *Al-Haseeb* is *The Sufficient*; in general because He takes care of all His slaves, giving them benefits and warding off harm. Al-Haseeb takes extra special care of those of His pious slaves who put their trust in Him, giving them support and victory!

The Ultimate Reckoner, Accountant, and Sufficient One.

Haseeb and Haasib come from the root *Haa-Seen-Baa*, which points out to three main meanings. The first meaning is reckoning, counting, and calculating. The second main meaning of this root is to give without sparing and to give without the receiver's expectation. The third is to suffice, to be sufficient, or to be without measure.

This root appears 109 times in the Quran in eight derived forms. Examples of these forms are *tahsabanna* ("think"), *hasbunaa* ("sufficient for us"), and al *hisaab* ("the account").

Linguistically, *hisaab* is used to indicate an account, bill, or balance. Al-Haseeb is the One in whose hand is the final account on the Day of Judgement and He will present to mankind their balance in which every detail will recorded to be followed by a most accurate, just, and eternal recompense.

Al-Haseeb Himself says: *Is not Allah Sufficient for His slave?* [Quran 39:36] . . . *And sufficient is Allah as Accountant.*" [Quran, 4:6] and . . . *And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant.* [Quran, 4:86]

Running the Cosmos with Ease.

The name *Al-Haseeb* is close in meaning to *Al-Hafeed*h, The Preserver. The balance of the entire cosmos shows that there's a great power capable of computing even the smallest atom up to the largest planet; that power is Allah (swt). The course of the moon, the sun, the clouds, the change of seasons and all systems in the universe perfectly run

their course to guarantee the preservation of our life on earth in the best way so that we are able to do what we are created for: To worship *Al-Haseeb.*

Surely we have created everything according to a measure. And our command is but one, as (swift as) the twinkling of an eye. [Quran 54:49-50] His attribute of *hasaba* truly is miraculous.

How Can You Live By This Name?

1. Bring yourself to account.

[It will be said], Read your record. Sufficient is yourself against you this Day as accountant. [Quran, 17:14]. Make it a daily habit, for example before you go to sleep, to sit back and do 'muhassabah: Honest self-criticism. Bring yourself to account before you're brought to account. Make a list with your main weaknesses and make a practical plan on how to work on them.

2. Repent within six hours to Al-Haseeb.

A very important consequence of taking yourself to account is that you repent. How can you repent if you don't even realize you did something wrong? That's why *al muhassabah* is so important. The Prophet (ﷺ) told us about a beautiful opportunity: *The Scribe on the left delays registering the sin of a Muslim for six hours. If he repents (within these six hours), and seeks Allah's forgiveness, they drop it off. If he doesn't, they write it down as a single sin.* [At-Tabaranee] When you're about to sin, remind yourself that this sin will be written down and presented to you on the scariest day of your life: The day of Judgement. Take your chance to repent within six hours to avoid your sin being presented to you on this dreadful day.

3. Be honest in your dealings.

Even when people might not find out you were not honest in your dealings, Al-Haseeb will add it to your account. So always be honest in any transactions you do, at work, at school, even in dividing things at home amongst your family and children.

4. Say *hasbun-Allahu wa ni'mal wakeel.*

حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ

Hasbun-Allahu wa ni'mal wakeel (Allah is Sufficient for us, and He is the Best Disposer of affairs) is one of the most powerful statements we are taught to say in the Quran and the Sunnah. If you put your complete trust in *Al-Haseeb*, by leaving all matters to Him by seeking only His pleasure, by accepting His decree, and by submitting to His will, you can face any challenge in life. Ibn 'Abbas (رضي الله عنه) said: *When (Prophet) Ibraheem* (عليه السلام) *was thrown into the fire, he said: Allah (Alone) is sufficient for us, and, He is the Best Disposer of affairs* [Al-Bukharee].

5. Return the greeting of *salaam*.

Al-Haseeb even accounts our *salaam*. He (عز وجل) instructs us: *And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant.*[Quran, 4:86]

So if a Muslim greets you with the *salaam*, return the greeting with a better *salaam* (*wa 'alaykum ussalaam wa rahmatullahi wa barakatuhu*), or at least equal to the *salaam* that was given. Therefore, the better salaam is recommended, while returning it equally is an obligation.

6. Ask *Al-Haseeb.*

Aim high in asking Allah Al-Haseeb; instead of just asking for Paradise, ask for the highest level, Jannatul Firdaws bi ghayri hisaab– without reckoning. A very important daily dhikr is:–

حَسْبِيَ اللهُ لَآ اِلَهَ اِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ

Hasbiyallahu laa ilaaha illaa huwa 'alayhi tawakkaltu wa huwa rabbul-'arshil 'aDheem (Allah is sufficient for me). There is no God but He. I have placed my trust in Him, He is Lord of the Majestic Throne Whoever says this seven times in the morning after fajr and seven times after Asr, Allah will take care of whatever worries him/her of the matter of this world and the Hereafter. [Muslim]

O Allah, Al-Haseeb, we know that You measure and bring all to account. Guide us in bringing ourselves to account regularly, make us of those who remember Your hisaab and repent to You continuously, and adorn us with trust in You during all life's challenges. You are sufficient for us and You are the Best Disposer of our affairs, make us reflect the signs of Your amazing attribute of hasaba in the entire universe and in ourselves and make us enter Jannatul Firdaws al 'Alaa without reckoning, ameen!

And Allah knows best.

QUIZZES

Q 1 :

This Name can be found in every Ayah of Surah Mujadilah.

Which Beautiful Name is this?

Q 2 :

- Allah (swt) has described others by this name as well..
- This name is called a “soft” name and comes from the root “Raa-Haa-Meem”.
- We have to use this name in every single prayer!

Which Beautiful Name of Allah (Swt) is this?

Q 3 :

- This Name occurs only in Surah Al-Jumuah and Surah Al-Hashr
- This Name comes from the root: Qaaf - Daal - Seen

Which Beautiful Name of Allah (Swt) is this?

Q 4 :

- The true . . . of this world, even though there are many false ones in this world
- And the only . . . on the Day of Judgement
- You can find this name in the first and in the last Surah of the Quran!

Which Beautiful Name of Allah (Swt) is this?

Q 5 :

- A whole Surah in the Quran is called by this Name..
- This Surah is called the ‘adornment of the Quran’..
- In this Surah we are asked the same question 31 times!

Which Beautiful Name of Allah (Swt) is this?

Q 6 :

- This Name of Allah [swt] has a connection to Islam, Muslim and Salaam..
- This Name has to do with security, safety and peace..
- This Name of Allah [swt] only occurs at the end of Surah Al-Hashr..

Which Beautiful Name of Allah (Swt) is this?

Q 7 :

- This Name is related to 'al Izzah' (Honour & Might)..
- This Name repeats 92 times in the Quran..
- Of which This Name 47 times with the Name Al-Hakeem..

Which Beautiful Name of Allah (Swt) is this?

Q 8 :

- This Name comes from the root Ha-Yaa-Meem-Noon..
- The Quran has been called by this name as well in Sural Al Ma'idah, ayah 48..
- This Name only occurs in Surah Al-Hashr..

Which Beautiful Name of Allah (Swt) is this?

Q 9 :

- This Name of Allah comes from the same root as 'emaan' and 'ameen'.
- This Name is related to truthfulness, security and faith.
- This Name only occurs in Surah Al-Hashr.

Which Beautiful Name of Allah (Swt) is this?

Q 10 :

- This Name appears 10 times in the Qur'an, but only once for Allah (swt).
- When this name is used for people, it is in a negative sense..only when it is used for Allah (swt) it is positive..
- This Name comes from the root Jaa-Baa-Raa..

Which Beautiful Name of Allah (Swt) is this?

Q 11 :

- This Name is linked in meaning to Al-Baari' and Al-Musawwir...
- This Attribute belongs to Allah only and not to any other...
- This Name comes from the root Khaa-laam-Qaaf...

Which Beautiful Name of Allah (Swt) is this?

Q 12 :

- This Name is related to Al-Khaaliq & Al-Musawwir..
- This Name occurs in surah Al-Hashr & two other places in the Quran..
- This Name has to do with Allah's Power to create...

Which Beautiful Name of Allah (Swt) is this?

Q 13 :

- This Name comes from the root Kaaf-Baa-Raa..
- This Name has to do with Allah's Might and Pride only belonging to Him..
- This Name is also used for human beings but in a negative way, it is only pure Truth used for Allah (swt)..

Which Beautiful Name of Allah (Swt) is this?

Q 14 :

- This Name has the root Saad - Waw - Raa and refers to an aspect of Allah's Power to Create..
- This Name is related in meaning to Al-Khaaliq and Al-Baari'..
- This Name occurs only once in the Quran..

Which Beautiful Name of Allah (Swt) is this?

Q 15 :

- This Name has to do with Allah's Power to overpower everything..
- This Name comes from the root Qaaf-Haa-Raa..
- This Name occurs 6 times in the Quran& amazingly each time it is combined with the Name Al-Waahid (the One).

Which Beautiful Name of Allah (Swt) is this?

Q 16 :

- This Name has to do with Allah's Power to forgive and conceal our faults..
- This Name comes from the root Ghaa-Faa-Raa..
- This Name occurs 5 times in the Quran..

Which Beautiful Name of Allah (Swt) is this?

Q 17 :

- The root of this Name is Hiba, which means gift..
- This Name is an intensive form of wahib (Giver)..
- This Name occurs three times in the Quran ..

Which Beautiful Name of Allah (Swt) is this?

Q 18 :

- This Name is often used in the Quran in combination with the Names the All-Knowing and the All-Seeing..
- This Beautiful Name refers to the attribute of hearing..
- This Name comes from the root Seen-Meem-Ayn..

Which Beautiful Name of Allah (Swt) is this?

Q 19 :

- This Name has everything to do with knowledge..
- This Name occurs often in combination with the Name As-Samee' (The All-Hearing)..
- This Name comes from the root Ayn-Laam-Meem..

Which Beautiful Name of Allah (Swt) is this?

Q 20 :

- This Name has to do with our provisions..
- This Name is only mentioned once in the Quran..
- The Root of this Name Raa-Zaa-Qaa repeats 123 times in the Quran..

Which Beautiful Name of Allah (Swt) is this?

Q 21 :

- This Name has to do with different types of opening..
- This Name has the same root as Surah Al-Fatihah..
- This Name occurs once in the Quran..

Which Beautiful Name of Allah (Swt) is this?

Q 22 :

- This Name is related in meaning to the Names al-Haakim and Al-Hakeem..
- This Beautiful Name refers to the attribute of judging..
- This Name comes from the root Haa-Kaaf-Meem..

Which Beautiful Name of Allah (Swt) is this?

Q 23 :

- This Name is often used in combination with the Name Al-Ghafoor (The Pardoner)
- This Name refers to the attribute of forbearing and forgiving..
- This Name comes from the root Haa-Laam-Meem.

Which Beautiful Name of Allah (Swt) is this?

Q 24 :

- This Name is often used in the Quran in combination with the Name As-Samee'..
- This Beautiful Name refers to the attribute of seeing..
- This Name comes from the root Baa-Saad-Raa..

Which Beautiful Name of Allah (Swt) is this?

Q 25 :

- This Name is often used in combination with the Name Al-Khabeer (The Well-Aware)..
- This Name refers to subtle actions, kindness and knowledge of Allah..
- This Name comes from the root Laam-Taa-Faa..

Which Beautiful Name of Allah (Swt) is this?

Q 26 :

- This is one of the most often repeated Names in the Quran ..
- This Name occurs mostly in combination with Ar-Raheem..
- This Name comes from the root Ghaa-Faa-Raa..

Which Beautiful Name of Allah (Swt) is this?

Q 27 :

- This Name refers to Allah being the greatest and mightiest and above all..
- We use this Name minimum 3 times in each rukoo' ..
- This Name comes from the root Ayn-Tha-Meem..

Which Beautiful Name of Allah (Swt) is this?

Q 28 :

- This Name refers to the attribute of 'Uloow (Loftiness)..
- This Name is mentioned in Ayatul Kursi..
- This Name has the root Ayn-Laam-Waaw..

Which Beautiful Name of Allah (Swt) is this?

Q 29 :

- This Name is most often paired with Al-Ghafoor in the Quran..
- This Name refers to appreciation and gratitude..
- This Name comes from the root Sheen-Kaaf-Raa..

Which Beautiful Name of Allah (Swt) is this?

Q 30 :

- This Name is strongly related in meaning to Al-'Adheem & Al-Mutakabbir...

- This Name refers to the attribute of greatness...
- This Name has the root Kaaf-Baa-Raa...

Which Beautiful Name of Allah (Swt) is this?

Q 31 :

- This Beautiful Name refers to the attribute of taking to account..
- This Name comes from the root Haa-Seen-Baa..
- From the same root comes 'the hisaab', the final account, on The Day of Judgement..

Which Beautiful Name of Allah (Swt) is this?

Q 32 :

- This Name refers to the attribute of preserving, guarding and protecting..
- This Name has the root Haa-Faa-Dhaa
- Someone who memorized the Quran is decribed from the same root..

Which Beautiful Name of Allah (Swt) is this?

Q 33 :

- This Name is related in meaning to the Name Al-Hafeedh..
- This Name refers to the attributes of guarding, nourishing, sustaning and witnessing..
- This Name has the root Qaaf-Waw-Taa...

Which Beautiful Name of Allah (Swt) is this?

THE ANSWERS

The Name Answer	Page
Q1 : Allah	8
Q2 : Ar-Raheem	17
Q3 : Al-Quddoos	27
Q4 : Al-Malik	22
Q5 : Ar-Rahmaan	13
Q6 : As-Salaam	32
Q7 : Al-‘Azeez	46
Q8 : Al-Muhaymin	42
Q9 : Al-Mu’min	37
Q10 : Al-Jabbaar	51
Q11 : Al-Khaaliq	60
Q12 : Al-Baari’	65
Q13 : Al-Mutakabbir	55
Q14 : Al-Musawwir	69
Q15 : Al-Qahhaar	78
Q16 : Al-Ghaffaar	73
Q17 : Al-Wahhaab	83
Q18 : As-Samee’	102
Q19 : Al-‘Aleem	97
Q20 : Ar-Razzaaq	88
Q21 : Al-Fattaah	93
Q22 : Al-Hakam	112

The Name Answer	Page
Q23 : Al-Haleem	121
Q24 : Al-Baseer	107
Q25 : Al-Lateef	117
Q26 : Al-Ghafoor	131
Q27 : Al-‘Adheem	126
Q28 : Al-‘Aliy	141
Q29 : Ash-Shakoor	136
Q30 : Al-Kabeer	145
Q31 : Al-Haseeb	159
Q32 : Al-Hafeedh	150
Q33 : Al-Muqeet	155

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